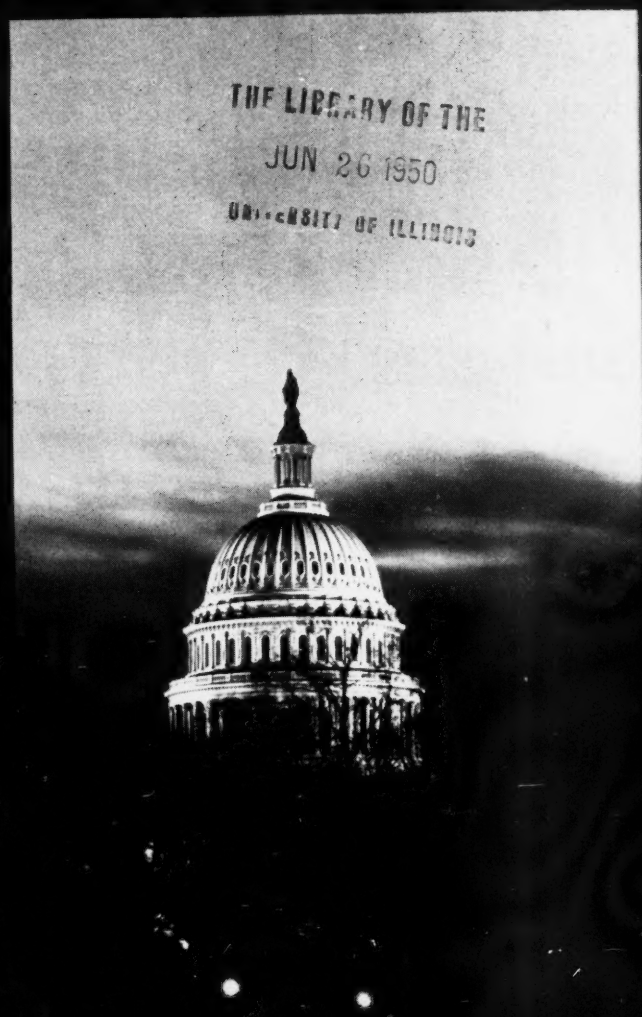


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JULY 1950



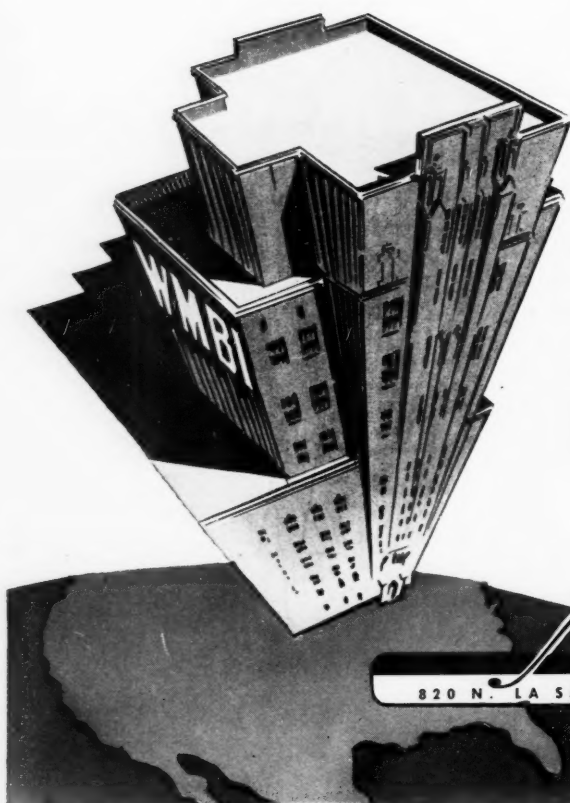
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WILLIAM CULBERTSON, Editor
ERNEST D. CHRISTIE, Publication Manager

Vol. 50

July, 1950

No. 11

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July, 1950

In This Issue

July, with its anniversary of the signing of the Declaration of Independence, turns the mind to our problems and responsibilities as a nation. Uppermost in nearly every mind are thoughts of war and peace. What, for example, is the aim and direction of man's effort to achieve peace? What are the basic problems involved? Dr. V. Raymond Edman, president of Wheaton College, turns the spotlight of clear-cut Christian thinking on these issues in this month's article, "Beating Swords into Plowshares." It will help you follow today's events with greater understanding.

Imagine yourself under the bright, hot sun of Israel. The land about you teems with life—new life, restless and eager, yet the life of a nation which has existed since the day of Abraham. You talk to immigrants, shopkeepers, settlers; thrill to the sound of an ancient language reborn. You discuss rationing, farming, the new generation of Sabras. These and many other experiences await you in "Daily Life in the New Nation" by Victor Buksbazen. Read it for pleasure, for information and, above all, for a better understanding of what God is doing now among His chosen people in the land of their fathers.

Many are praying for revival—how many no one can guess. Yet the great, sweeping stirrings for which so many Christians long have not come. Why? Dr. Willard M. Aldrich, president of the Multnomah School of the Bible, suggests that the responsibility may be our own. If you are concerned about divisions within the Church, with misunderstanding, and above all, the need of your own heart for revival, be sure to read "Insulation Against Revival."

THIS MONTH'S COVER



★ SYMBOL OF THE NATION—Framed by the massive columns of the Supreme Court Building, the lighted dome of the nation's capitol gleams through the Washington, D. C., twilight.

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With freedom's holy light;
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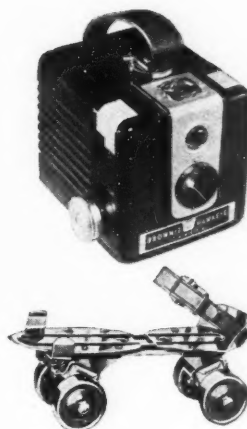
Summer's here, gang let's get started!

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MRS. WILLARD ALDRICH

Right Straight to Heaven

SOMEONE must be blasting stumps," suggested Mommie in answer to their questions about "the big noise we just heard."

"That sorta sounded like a war," added Timmie looking relieved at the thought of blasting.

"Well," remarked Virginia, his twin, "I hope that if we have a war it doesn't come in the night."

"Supposing it did, and one bomb dropped on our house," said Becky, shuddering at the thought. (By contrast, the morning fire on the hearth seemed warm and comforting.)

"All that would happen would be that you'd go right swish up to heaven and you wouldn't bump your head on nothing, either," comforted Timmie, nodding wisely.

"And when you get there," added Jane, "you could go swimming and never get drowned. And you wouldn't have to go to bed, either."

"In heaven nobody ever has to go to bed if you don't want to," assured Annette.

"And you can sit on the road all you want and nothing can't bump you," said Becky in a triumphant sort of way.

They talked on about the delights of heaven, just as confident of its reality as could be. To them, it exists as a very real place.

And why not? Did not the Lord say, "I go to prepare a place for you," a real, satisfying place wherein the greatest satisfaction will be fellowship with the Lord and His own throughout all eternity? "Where I am, there ye may be also" (John 14:3).

Wonderful heaven! To little children, a place of reality and pleasure; to adults, a place of satisfaction and fulfillment.

Thomas asked, "Lord . . . how can we know the way?" Jesus answered, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:5, 6).

This monthly feature appears simultaneously in MOODY, MONTHLY and *The Doorstep Evangel*, which is published by Dr. Willard M. Aldrich, Box 1, Vancouver, Wash.

Our Moody Readers

Church Union

It is high time that somebody speaks plainly in regard to two things: the church union hysteria of the liberals, and their tepid sermons on "How to Stand Up to Life Unafraid," and "The Poignant Challenge of Life's Dark Yesterdays." These have created a false god whom they call Life, and this sham deity is capable of good, bad and everything in between. You are quite right in saying that of all the great men of the evangelical succession down through the ages, not one has been an advocate of church union.

MOUNT VERNON, N.Y.

F. R. WEBBER

I try to beware of appeals based on the continuance of Christian brokenness. I prefer to beware of the sin of fragmentation of "the body of Christ" produced by the sins of "our fathers"—who did not have enough love to equal the faith they professed.

ASHEVILLE, N.C.

H. V. L.

Last month's articles on the great subject of church unity were much needed. The average Christian, yes, the great majority, don't know what the issue is nor how to face it. A few more expressions from outstanding leaders might not be amiss.

HOLT, MICH.

E. A. ROLOFF

Is not church union a fact very present with us, something which the Lord has already accomplished, having established the church at Pentecost? Was it not a very present truth already in Paul's day, as borne out in the present tense of I Corinthians 12:13, 18? Are we not "slow of heart" to recognize and take hold of this wonderful truth by faith?

LINCOLN, NEB.

FLORENCE ELLIOTT

We Make Them, Too!

Even though this may be the nine hundred and ninety-eleventh reminder you have received about the article carrying the title, "Acts of the Apostates" on the first page and the title "Acts of the Apostles" on the continuing page, still the whole issue (May, 1950) is so fine that someone who looks after these corrections should read Helen R. Blankenship's magnificent article in the same issue and then turn over to the Epistle of Jude and read verse 24.

ST. PETERSBURG, FLA. SAMUEL B. HARRIS

In the May issue of MOODY MONTHLY in which there is a fine article by Helen Blankenship on proofreading, it would seem that someone had slipped up in proofreading this issue.

Probably you'll have scores of comments on your error of "Acts of the Apostles" instead of the correct title, "Acts of the Apostates," on the continuing page.

Again, in the feature "Answering Your Questions," the query relative to parentheses, the address of the questioner is indicated as "Tims River" which should be, to the best of my knowledge, Toms River, N.J.

JERSEY CITY, N.J.

RAYMOND F. BABE

Moody Monthly

We Fundamentalists . . .

Your April issue contained an article which struck a responsive chord in my heart—"Are We Fundamentalists Missing Something?" by A. W. Tozer.

For many years I have sat under the teaching of some of our outstanding fundamentalist teachers and preachers, but until recently, and I am approaching sixty, I have never fully experienced what we regard as a victorious and fruitful Christian life.

As the author of the above article points out, I too had been confused by the many sermons and articles I had heard and read which emphasized salvation by faith alone. These were all true as far as they went, but they never went on to explain that true saving faith must come to us by the Holy Spirit, who will then energize us to good works and spiritual fruits. If these are lacking for very long, we have every right to question our salvation, and the quality of our faith.

NEWARK, N.J.

LOUISE B. REITZ

Have just read "Are We Fundamentalists Missing Something?" and want to tell you how the Lord has used it to bring blessing to my parched and arid testimony. I sincerely pray that many others who have displayed more zeal than compassion in their personal work will be likewise blessed.

This account of personal experiences has caused me to realize my lopsidedness and now by God's grace I shall endeavor to "explore the sweet uplands" and grow up in order that these things may be "in me and abound." So many times it has been said of us, "They are good people, but they are hard to live with," and the sad part is, I have to admit after reading the article that this last is too painfully true in my own life.

TROY, ILL.

C. R.

Encouragement Needed

I read one of your magazines one day at the library and it gave me great encouragement. I certainly do need it, since living a Christian life in the Army isn't an easy task.

FORT JACKSON, S. C.

RAY HART

An Upright Zacchaeus?

In the March MOODY MONTHLY, J. Vernon McGee makes the usual interpretation of Luke 19:1-10, concerning Zacchaeus—that he had been defrauding and cheating the Jews, but now would restore four-fold that which he had taken.

It seems to me that Zacchaeus was in a class with Cornelius, Nicodemus and the rich young ruler: upright in their lives before God, with Zacchaeus sincere in recognizing his lack and need. This need was met in the words of Jesus. Was it not more likely that such a character would be so anxious to see Jesus?

GRAND RAPIDS, MICH.

JAMES KREISS

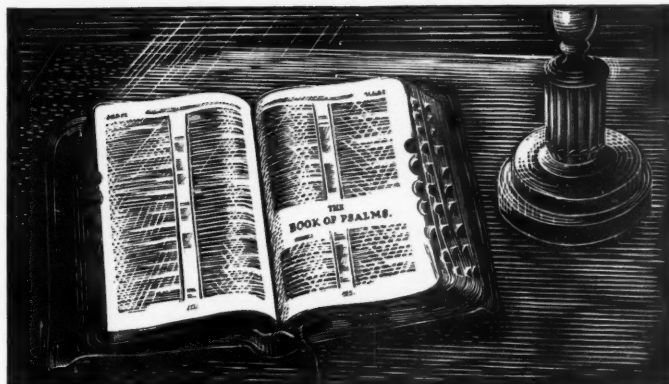
Missionary Mailbag

I do want to express my gratitude for the many helpful articles and missionary news in MOODY MONTHLY.

Our mission occupies a number of fields

[Continued on page 787]

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Editorials

Dependence Goes With Independence Day

One aspect of our inheritance as a people is at least suggested in that segment of history from which the Declaration of Independence emerged on July 4, 1776. As one reflects upon the events leading up to the signing of this great document, he is confronted with the fact that among its framers there was a definitely expressed awareness of the need for God's guidance and undertaking in the momentous decisions being made.

Humanly speaking, there was far more prospect that the signers of the declaration would find themselves returning to England in irons than that they would become the founding fathers of a great new nation. Yet to a considerable degree, they were men of faith who recognized that the fate of governments and peoples was in the hands of a prayer-hearing and a prayer-answering God. Thus the United States was born.

In the 174 years since the Declaration of Independence, our course as a nation has, for the most part, sad to say, led away from dependence upon God toward dependence on man. Although there have been many men of Christian faith among our country's leaders, and there are some today, prayer and trust in God have seemingly been relied upon too little and too rarely in the conduct of national affairs. This being true, it is not strange that we, with the rest of the world, have drifted steadily toward serious times.

The very bigness of government and the feeling that a consecrated Christian can at best be but a voice crying in the wilderness may at first suggest a situation which we are powerless to mend. But the Bible-believing, Bible-obeying man or woman is not justified in disassociating himself from his country, even in his thinking. On the contrary, Scripture urges specifically that believers pray "for all that are in authority" (I Tim. 2:2).

In our day, too, God would have His people be Daniels, willing to become intercessors for the land in which we live and in which we have so abundantly been blessed. He would have us say like Daniel, "We have sinned . . . neither have we hearkened . . ." and to plead with Him to turn back our nation and lead it to seek His face.

Testimony Through Tragedy

For those who know Christ as Saviour and who follow His leading day by day, there is no such thing as tragedy or accident. God may set aside their plans suddenly and completely, may lay a burden upon them or call them to Himself, but it will be only to carry out a purpose infinitely more loving, gracious and far-seeing than we can visualize here on earth.

In view of these things, the recent plane crash which ended the earthly lives of an Institute instructor and two students has not been regarded as what the world calls tragedy by the students, faculty, staff and friends of Moody Bible Institute. From the human point of view, such an event is indeed tragic, but "my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." Along with others, those at the Institute have experienced sorrow, but not as those without hope, saying instead, "Even so, Father; for so it seemed good in thy sight."

The crash was the first in nearly five years of missionary flight instruction during which aviation students have flown thousands of air hours. Each of the three men in the plane was enlisted in the Institute's program of preparing technical specialists for the foreign mission field. In a very real sense, each gave his life in the Lord's service.

Their testimonies were typical of those of the instructors and students whom God has called to Moody Bible Institute. The instructor, skilled in aircraft and engine maintenance and repair, had originally hoped to complete training in radio and photography for service on the mission field. Instead, however, God closed this door, leading him to remain and assist in training others in maintenance work. His was an earnest, yielded service to the Lord.

Both students were former servicemen. One first saw the need for missions while in New Guinea. Afterward he turned his back on a well-stocked farm in Indiana and, bringing his wife and family with him, came to the Institute for missionary technical training. The other student in a similar way had turned aside from his own purposes and set his face toward

training and the mission field.

Even the circumstances of their home-going has been to the praise of God's glory. In a day when the world is living for self, the testimonies of these young men have seemingly had a very real impact on the public at large. At the Institute, students and staff members have seemingly been led to a place of deeper and more purposeful consecration. To this has been added the testimony of official investigations of the crash, which show not a shade of evidence to suggest either a pilot error or negligence. On the contrary, investigators have been impressed with the extreme care and efficiency with which this Christian program of flight training is being carried on.

Although far from the mission field, this instruction, along with other phases of missionary technical training, is already speeding the gospel in areas where difficulties of travel and communication have long been a hindrance. Lives are being saved; missionaries, medicine, food and supplies are being rushed to scenes of need in a matter of hours over distances which formerly required weeks and sometimes months of travel.

Instructors and students, therefore, are pressing on to put even more trained men in the field as rapidly as possible. Now there are three gaps in this little army of God's volunteers. Somewhere there are men whom He would have fill those places. Pray that these—and others whom God may call—may be led to offer themselves for His service.

"A Little Cloud . . . Like a Man's Hand"

The return of our Lord Jesus Christ, now considered by many conservative Bible scholars to be near at hand, necessarily involves simultaneous complex unfoldings and developments in every sphere of human affairs, as the prophetic Scriptures are fulfilled. There is a certain inexorable character about the details of these last days which rejoices the hearts of instructed believers, but mystifies everyone else.

Two such items recently came to light in the secular press. One of these bears a Jerusalem date line and originated with the Associated Press. Its caption is, "Fanatic Jews Resent Israel," and its message is brief but prophetically significant, as the following excerpt shows:

"Four hundred ultra-orthodox Jews in Jerusalem are fighting bitterly against the Jewish state and the political Zionist movement that created it."

"The members of the Naturej Karta group are honest zealots and religious fanatics. They say that a Jewish state before the coming of the Messiah is against the will of God—and when the Messiah comes there will be no need for it."

We know from careful synthesis of prophetic truth that the complete fulfillment of such passages as Ezekiel 36:24-38 and 37:21-28 also require a turning to God, which is not evident in connection with the present regathering and establishing of the ancient people as a nation. Perhaps this is to come later, possibly through the instrumentality of just such a nucleus as this group of "religious fanatics," who could easily constitute the

"remnant" who shall be saved (Isa. 10: 22, 23; Rom. 9:27), and who "shall look upon me whom they have pierced" (Zech. 12:10), and who will cry in that instant of Messiah's appearing in glory, "Lo, this is our God; we have waited for him, and he will save us" (Isa. 25:9).

The other item before us is also an Associated Press report, dated at London, May 17, and bearing the caption: "Supreme Chief for West Eyed." It states that behind locked doors of the London Atlantic Pact meeting, consideration was being given to the appointment of a supreme civilian chief who would assume charge of the economic and military build-up of the twelve Atlantic Pact nations. He would function in somewhat the same manner as did supreme headquarters during World War II, "except, being civilian and in peace time, [he] would probably not have the same absolute authority."

The Western world will doubtless acclaim such a plan at once. The instructed Christian sees in it, however, infinitely more than its probable value as a defense measure against Communism. Christians know that the end of the age is to be characterized and dominated by a Satanically energized man who will rigidly control both economic and military affairs. They know further that within the brief span of thirty years, two world wars have changed completely the original concept of the office of President of the United States, while witnessing also the rise and acceptance of ruthless despots locally hailed as "Führer," "Duce," "Generalissimo," in other nations.

Christians, therefore, are not surprised at the possibility of this further concentration of authority in the hands of an individual, recognizing it at once as another inevitable step in the plainly foretold sequence of events which are hastening on to their glorious culmination in the appearing in glory of our blessed Lord.—P.R.N.

Winning Souls With Patience

There are at least two ways in which God uses men and women to point others to Christ. Sometimes He calls them to

speak to persons whose hearts have already been definitely prepared, as was the heart of the Ethiopian eunuch in Acts 8. In such an instance a clear-cut decision may be made then and there, with the result that the Christian worker has the joy of once more witnessing the transforming power of Christ.

In other circumstances with other individuals the personal evangelist may be required to carry on a continuing ministry over a period of weeks or even years, simply sowing. This is the kind of ministry which requires grace and patience, for often there is little or no evidence of the extent to which the Holy Spirit is working.

Under these conditions, every little word and deed counts more—often infinitely more—than we can appreciate. Kindness, patience, earnestness, love, confidence in the power of Christ and the written Word, all backed by continuing prayer, are the means of leading the individual to the Saviour.

Within just the last few weeks, we have again been permitted to see the truth of these observations in the salvation of a husband and wife. Faithful witnessing resulted in interest; this interest was lovingly and eagerly encouraged. The Christian home became the scene of many earnest conversations. There were hours of opening the Scriptures, of questions and more questions, sometimes into the early hours of the morning.

When the witnessing Christians came to church and Sunday school, they brought their friends along, introduced them to the pastor and other Christian friends and watched over them as their guests. This they did for several Sundays.

And the little things did not go unnoticed. When at last the couple knelt and gave their hearts to Christ, it was discovered that God had used a brief note from a Sunday school official to direct their thoughts more seriously toward a decision. That note, arriving with a friendly word on the Monday after the first visit to Sunday school, had helped to turn the balance.

God has promised that we shall reap if we faint not. How we need patience and more patience, how we need to be willing to pay a continuing price, how

we need to watch even the littlest things if we are to be used in bringing the lost to our Lord!

The Gentleman With Number One

The first graduate of Moody Bible Institute has completed his earthly ministry. Word comes from Los Angeles, Calif., where eighty-year-old Dr. William Evans made his home, that the beloved Bible teacher, author and preacher was called to be with the Lord on May 21.

Dr. Evans was born in Liverpool, England, coming to this country as a young man. While working in New York City as a typesetter, he was introduced to D. L. Moody. Moody, in turn, introduced him to the Lord Jesus Christ and shortly afterward persuaded the red-haired young typesetter to come to Chicago and attend the Bible institute which the evangelist had just established.

The young man began his studies with enthusiasm, completing his work at the Institute in 1892. Recognized as its first graduate, he has, in a striking way, typified the fruitfulness of the more than 52,000 men and women who have since received training at the school that D. L. Moody founded.

After receiving his doctor of philosophy degree from the Chicago Theological Seminary in 1906, he became instructor and director of the Bible Course at the Institute, later becoming associate dean of the Bible Institute of Los Angeles. From this position he was led in 1918 to begin an extensive ministry as a conference speaker and Bible teacher. As such, he brought blessing to thousands in the United States and abroad.

His conference ministry, however, is only one of many ways in which his life has blessed others and continues to do so. Numbers of men and women in full-time Christian service have doubtless been encouraged, instructed and inspired by his teaching and his testimony, including one of his own sons now carrying on a fine work at the Hollywood (Calif.) Presbyterian Church.

Another continuing ministry is the blessing brought by the more than forty volumes of Bible teaching which Dr. Evans compiled during his lifetime. Many of his books have had an especially wide outreach because of his ability to interest and instruct the average reader in the truths of the Word.

In reviewing the full span of Dr. Evans' life we can do no better than recall a statement in September, 1933, by the *British American* in a series of articles on "D. L. Moody's Grand Men and Women."

"As the first graduate," the article declares, "he has been somewhat of a shining example to all the thousands who have since won diplomas. Whatever may have been the careers of those who got the diplomas from No. 2 on, they have never had occasion to be ashamed of the gentlemen who has No. 1."

To this, other graduates and friends of Moody Bible Institute will no doubt wholeheartedly agree. And all who love the Lord and His Word thank God for His grace in His servant and his fruitful life for Christ.

Coming Next Month

Special Missionary Number

Missions at the Grass Roots—Why have faith missions grown so marvelously in the first half of the twentieth century? An interesting and authoritative answer by Harold R. Cook.

Where It Costs to be a Christian—Every day Aztec believers in Mexico face hatred, sneers of disdain and even threats of death. Here is an article which will open your eyes and challenge your own testimony.

Is There Hope for China?—Fred Mitchell, China Inland Mission's home director for Britain, replies to this question in the affirmative in a brief view of what is happening behind the bamboo curtain.

When the Witch Doctor Failed—A true missionary story by Alan Livingstone Wilson.

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Beating Swords into Plowshares

by V. RAYMOND EDMAN

*Man's plans for peace are wrecked on the
reefs of national sovereignty, but God's
plan rests on the sovereignty of His Son*

How to achieve peace is the most pressing problem in the bruised and baffled world of today. Mankind had not begun to recover effectively from the first World War before there came a second, far more devastating and diabolical than the first. Now on every hand there are whispers and rumblings of a third war; and men are bewildered. One remembers the plaintive cry of Jeremiah, "Peace, peace; when there is no peace" (Jer. 6:14), and the words of the Lord Jesus, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Never has the prospect of peace seemed more remote than at this moment, when all the world, like a horse saved from a burning barn, is straining at the halter to rush back into the flames.

How do men propose that peace and security shall be achieved? They are familiar with the possibilities and limitations of diplomacy, intrigue, power politics, and international organization. Since to most thinking people, the last seems to offer the largest possibility for success, we shall, therefore, analyze carefully the principles and practice of international politics.

Basically there are only two approaches to the problems of international organization: *balance of power and concert of power.*

BALANCE OF POWER, an old and familiar pattern for international organization, comes into being rather automatically and intuitively. When one nation or group of nations begins to exceed its competitors in military and economic power, the weaker groups form leagues or unions, usually of a military nature, to counterbalance the power of the potential aggressor.

History is replete with illustrations of

balance of power. We note the development of power groups in modern times from the League of Augsburg (formed in 1686 by the Holy Roman Empire, Spain, Sweden, and several German principalities against Louis XIV of France) to the formation of the Atlantic Pact in recent days. Just as there were leagues of sovereign nations against Louis XIV, so there were other leagues in opposition to Napoleon at the beginning of the nineteenth century. Before the first World War, Europe was divided into two great camps: the Central Powers, consisting of the empires of Germany and Austria and the kingdom of Italy; and the Triple Entente, consisting of France, Imperial Russia and Great Britain.

Before the second World War, the Rome-Berlin-Tokyo Axis was opposed by a slowly developing front of nations. Now that the war is over, a new alignment of powers is being organized in the West under the Atlantic Pact to face a potential foe beyond the iron curtain.

It should be apparent to even the most casual observer that balance of power provides no guarantee of lasting peace. At best, the balance is precarious and uncertain. Once it is upset, virtually all the world is plunged into war. Balance of power calls for constant alertness and suspicion on the part of the great powers, one toward another. Armament, military plans, industrialization, economic mobilization and like provisions must be planned with a view to the day of inevitable conflict. Balance of power may postpone the outbreak of war, but the very delay intensifies and multiplies the horrors of war once it comes.

The basic and fatal weakness of balance of power as a means of preserving peace is that it is an effort to build a foundation for security upon the sovereignty of individual countries. Each nation defines its own welfare and determines the course of action required to preserve its own existence. As long as national sovereignty prevails and each nation acts on its own initiative, balance of power is merely a temporary expedient, and no permanent solution for the problem created by world war.

The hard-headed and realistic Frederick the Great of Prussia declared long ago, "The balance is a word that has subdued the whole world, by the light in which it was considered of its securing a constant possession; and yet, in truth, this same balance is no more than a bare word, an empty sound; for Europe is a family in which there are too many bad brokers and quarrelsome relations."

What was true of balance of power in eighteenth century Europe is equally true over the whole world in the twentieth century, because basically balance of power pretends to build international peace upon the shifting sands of national sovereignty.

THE SECOND basic principle of international politics for the preservation of peace is concert of power. It is the exact antithesis of balance of power, for it proposes to replace the precarious and futile balance with co-operation among the nations of the world. The late President Woodrow Wilson, in an earnest and eloquent statement to the United States Senate on a "World League for Peace" (January 22, 1917), declared:

In every discussion of the peace that must end this war it is taken for granted that that peace must be followed by some concert of power, which will make it virtually impossible that any such catastrophe should ever overwhelm us again. . . . I am proposing, as it were, that the nations should adopt the doctrine of President Monroe as the doctrine of the world: that no nation should seek to extend its policy over any other nation or people, but that every people should be left free to determine its own policy, its own way of development, unhindered, unthreatened, unafraid, the little with the great and powerful.

The principle of concert of power has been tried many times in the long experience of mankind, and always with ultimate futility. After the devastating Napoleonic wars the Congress of Vienna in 1815 established the Quadruple Alliance for the express purpose of making impossible world war such as had been waged by Napoleon. Within a few years the Alliance ceased to exist because of basic disagreement among the great powers on vital issues, such as the proposed

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★ Illustrated by Stanley Fleming ★

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Spanish reconquest of the Latin American republics which had won their independence.

The second great effort to make concert of power effective was the establishment of the League of Nations after the first World War. President Wilson of the United States, Christian Jan Smuts, prime minister of the Union of South Africa, and other world leaders had observed that the Quadruple Alliance formed at Vienna was only partial and fragmentary, without permanent legislative, executive, and judicial agencies. The covenant of the League of Nations therefore provided these necessary factors, to the end that the League should be the long-dreamed "parliament of man."

But the League failed. Why? It failed because it was a *league* of sovereign states, who, in the last analysis, were free to determine their own interests and policy. While the League did excellent service in handling *non-political* issues, such as communications, transportation, health, intellectual co-operation, and the

codification of international law, it failed tragically to provide an effective solution for *political* problems which involved the interest and honor of member states.

It was tragically weak when the Japanese invaded Manchuria in 1931, and later when the Italians attacked Ethiopia (1935), when the Nazis occupied the Rhineland (1936), and the Russians sought to overwhelm Finland (1939). In vain did Emperor Haile Selassie warn the assembly of the League: "The League would be committing suicide if, after having been created to maintain peace through right, it were to abandon that principle and adopt instead the principle of peace at any price, even the price of immolation of a member state at the feet of its aggressor."

The League chose suicide. By the summer of 1939 the Peace Palace at Geneva had become a monument to man's ineptitude and selfishness, its empty halls echoing and re-echoing with the bursting of bombs throughout the world and the cries of a bleeding, dying humanity.

The third major effort to establish

world government is now before us in the United Nations organization. While its structure in some details may differ from the Quadruple Alliance and the League of Nations, its fundamental principle is the same—a league of sovereign states.

Concert of power requires world government or it is nothing. It is the problem of one world government strong enough to compel peace, or it is many governments seeking selfishly, perhaps blindly, to establish new balances of power which will plunge the world into bloodshed. The Atlantic Pact, the alliances made by Soviet Russia, the plans for hemispheric co-operation in the western world are but recent efforts to re-establish balance of power in a bewildered world in which the United Nations is tragically and fatally insufficient.

The conclusion of the matter then is this: either there must be a world sovereign whose government will rule all the world, or there will remain many sovereign powers with constant threat of war.

THE ALTERNATIVES facing humanity stand crystal clear before us, and a choice has to be made. It is *world organization* or *world chaos*. No expedients of yesterday, such as balance of power or concert of power, both based on national sovereignty, are sufficient. They have failed every time because of fatal flaws in their structure. The diplomats of the world should face the stark reality that for world peace it is everything or nothing; world sovereignty or a world of warring sovereigns, collective security or individual disaster. We hang together, or we hang separately.

At the root of the problem of securing lasting peace is the fatal nemesis of national sovereignty. Sovereignty must go, or sorrow will continue in the world. But will the nations of the earth give up their sovereignty, their freedom of action? To be realistic in this basic question, suppose we ask ourselves, "Are we Americans prepared to give up our Constitution, our economic system, our way of life, our standard of living, our liberties and privileges, in order to become members of a world state?" Is Britain, or France, or Soviet Russia prepared to give up its national sovereignty and become a member of a world state? To ask the question is to answer it.

We would therefore face these possibilities: (1) That the nations of the earth should give up their sovereignty to an organization which they themselves have created; or (2) that they should designate one nation as sovereign, and submit to that country. Both of the considerations are humanly impossible to achieve. The only remaining alternative then, is that the nations should select some individual to be sovereign of the world. Then war would cease because the clash of national sovereignties would have ceased to exist.

But does the world have some such person, or has it ever had one? Except for the Antichrist—and the peace he brings will be short-lived—the earth can produce no such person.

But heaven does have that Person, the
[Continued on page 787]

Birthday of a Hymn

BY OLIVE WEAVER RIDENOUR

My country, 'tis of thee, sweet land of liberty . . ." As the song continued, probably but few present in Boston's Park Street Church realized that they were witnessing an historic occasion. But on this July 4, 1832, the now-familiar words and music of "America" were for the first time being sung at a public service.

The story of how "America" came to be written begins with a February afternoon in 1832. Twenty-three-year-old Samuel Francis Smith, then a student at Andover Theological Seminary, was browsing through a collection of German songbooks brought to him by his friend Dr. Lowell Mason, musician and composer. Turning through the pages of one of the books, Smith stopped at a song with music which seemed to have a strange and compelling appeal. Upon translating a few lines of the German text, he discovered that the song was a patriotic hymn.

"I instantly felt the impulse to write a patriotic hymn of my own," he later explained. Picking up a piece of paper, he began to write, and in less than half an hour the words were complete, just as we sing them today. Soon afterward the young student copied the verses he had written, together with the music he had found, and gave them to his friend Dr. Mason.

The following Independence Day, both Smith and Dr. Mason were present at a children's patriotic service in the Park Street Church. There the musician-composer surprised his friend by using the new patriotic hymn which he had written. The new song gained popularity quickly, and within the space of a comparatively few years "America" was



widely known and loved.

As the fourth stanza implies, "My Country, 'Tis of Thee" is the work of a man who loved God as well as country. Born October 21, 1808, in historic old Boston, "under the sound of the Old North Church chimes," Smith graduated from Harvard and entered Andover Theological Seminary. There he caught a missionary vision that remained with him throughout his long life. For a time he edited the *Baptist Missionary Magazine*, a paper largely devoted to the support of Adoniram Judson and his pioneer missionary work in Burma. He also served various pastorates in Maine and Massachusetts, leaving to become secretary of the Baptist Missionary Union.

Dr. Smith wrote about 150 hymns, including the great missionary hymn, "The Morning Light Is Breaking." His poem, "The Lone Star," has been credited with saving the Telugu mission in Vellore, India. One of his most beautiful hymns was written for the dedication of a church when he was eighty-six and begins with the words, "Founded on Thee, our only Lord."

In April, 1895, eight months before his death, a great celebration was held in Boston honoring the song writer-pastor. Later a tower and chimes were erected in his memory in Newton Center, Mass., and on July 4, 1932, the one hundredth anniversary of the first singing of "My Country, 'Tis of Thee," a statue of Dr. Smith was unveiled in Detroit, Mich. But the greatest monument to Samuel Francis Smith and his faith in God who made our country great is our national hymn, "America," which America still loves to sing.

Secret Service

By S. D. GORDON



Are you "whittling sticks," or spending your strength in the inner life with its majestic sweep of usefulness to God?

S. D. Gordon

FEW men of his generation have been privileged to have as great a ministry through the printed word as S. D. Gordon, author of *Quiet Talks on Prayer*, *Quiet Talks on Power* and other books in this well-known devotional series.

Born in Philadelphia, Pa., August 12, 1859, he was educated in the public schools, entering YMCA work as a young man in 1884. After serving as assistant secretary in Philadelphia and state secretary of the Ohio organization, he became a Bible speaker and lecturer, ministering in Europe and the Orient as well as in this country for many years. He was called to be with the Lord on June 26, 1936.

The accompanying article was first published in the *Institute Tie* for June, 1904, and is representative of his devotional writing.

wide as the earth. The horizon of this room is as broad as the earth, for God's presence with this man makes it so.

This day a half hour is spent in China, for its missionaries, its native Christians, its millions, the printed page, the personal contact, the telling of the story, the school, the dispensary, the hospital. And in through the petitions runs this golden thread—"Victory in Jesus' name; victory in Jesus' name; today, today, Thy will be done, the other will be undone; victory in Jesus' name."

Tomorrow's bit of time is largely spent in India, perhaps, and so this man with the narrow outer horizon and the broad inner horizon pushes his spirit-way through Japan, India, Ceylon, Persia, Arabia, Turkey, Africa, Europe's papal lands, South America; the homeland, its cities, frontiers, slums, the home town, the home church, the man across the alley; in and out, out and in, the

tide of prayer sweeps quietly, resistlessly day by day.

THIS is true Christian life. This man is winning souls and refreshing lives in these far off lands and in nearby places as truly as though he were in each place. This is the Master's plan. The true follower of Jesus has a horizon as broad as his Master. Jesus thought in continents and seas. His follower prays in continents and seas.

This man does not know what is being accomplished. Yes, he does know, too. He knows by the inference of faith. This room where we are meeting and talking together might be shut up so completely that no light comes in; but a single crack somewhere lets in a thin line of light. And that line of light shining in the darkness tells of a whole sun of light flooding the outer world.

There comes to this man occasional, yes, frequent evidences of changes being wrought; yet he knows that these are but the thin line of glory-light which speaks of the fuller shining. And with a spirit touched with a glad awe that he can and may help God, and a heart full alike of peace and of yearning, and a life fragrant with an unseen Presence, he goes steadily on his way toward the dawning of the day.

THE rightly rounded Christian life has two sides, the outside and the inside. To most of us, the outer side seems the greater. The living, the serving, the giving, the doing, the absorption in life's work, the contact with men, and—to the great majority—the sheer struggle for existence, these take the greater thought and time of us all, and seem to be the great business of living even to us who believe thoroughly in the inner life.

But when the real eyes open, the inner eyes that see the unseen, the change of perspective is first ludicrous, then terrific, then pathetic. Ludicrous because of the change of proportions; terrific because of the issues at stake; pathetic because of strong men that see not, and push on spending splendid strength on whittling sticks.

The outside is narrow in its limits; it has to do with food and clothing, bricks and lumber, time and the passing hour, the culture of the mind, the joys of social contact, the smoothing of the way for the suffering. And it need not to be said that these are right; they belong in the picture; they are its physical background.

The inner side includes all of these and stretches infinitely beyond. Its limits are broad; broad as the home of man, with its enswathing atmosphere added. It touches the inner spirit; it moves in upon the motives, the loves, the heart; it moves out upon the myriad spirit beings and forces that swarm ceaselessly around the earth, staining and sliming men's souls and lives; it moves up to the arm of God in co-operation with His great love-plan for a world.

SHALL WE follow for a day one who has gotten the true perspective? Here is the outer side: a humble home, a narrow circle, tending the baby, patching, sewing, cooking, calling; or measuring dry goods, chopping a typewriter, checking up a ledger, feeding the swift machinery, endless stitching, gripping a locomotive lever, pushing the plow, tending the stock, doing the chores, correcting tiresome examination papers, and all the rest of the endless, endless doing, day by day of the commonplace treadmill things that must be done, that fill out the day of the great majority of human lives.

This one whom we are following unseen is doing quietly, cheerily his daily round, with a bit of sunshine in his face, a light in the eye, a lightness in his step, and the commonplace becomes uncommon by reason of the presence of this man with the uncommon spirit. He is working for God. Aye, he is working with God. He has an unseen Friend at his side. That changes all. The common drudgery ceases to be common, and ceases to be drudgery because it is done for such an uncommon Master. That is the outer, the narrow side of this life; not narrow in itself, but in its proportion to the whole.

Now, hold your breath and look, for here is the inner side, where the real work of life is done. Here is the quiet bit of time alone with God, with the Book. The door is shut, as the Master said. Now it is the morning hour with a bit of made light, for the sun is busy yet farther east. Now it is the evening hour, with the sun speeding toward western service, and the bed invitingly near. Now it is in the daytime. There is a looking up into God's face, then keen but reverent reading, and then a simple intelligent pleading with its many variations of this—"Thy will be done, in the Victor's name."

God Himself is here in this room. The angels are here. This room opens out into and is in direct touch with a space as



HARMON

*Too many Christians find themselves
spiritual prisoners of a doctrinal
pattern hardened through the years*

SOUND doctrine is the backbone of our spiritual life and well-being. "Ye shall know the truth, and the truth shall make you free." But it is the balanced, full and living truth as found in Christ which moves upon the heart in liberating power.

There is the danger of holding to a doctrinal pattern concerning the spiritual life with such dogged tenacity that we make it nearly impossible for God to stir our hearts and bless us with the fullness of His Spirit.

Most of us grow up into, or through study of the Word come into, a place of settled conviction concerning the provisions God has made for our spiritual life and our responsibility toward the things of the Spirit. This conviction finds expression in a more or less stereotyped scriptural or doctrinal phraseology—our doctrinal position, pattern or formula.

Naturally and properly we believe the conclusions to which we have come are correct. Deviations from this pattern by others we tend to regard as error or heresy. Strangely enough, born-again, godly, spiritually mature and prosperous Christians are to be found holding opposite points of view on matters of such import that they will never in this life be made to see eye-to-eye.

Dr. Aldrich is president of the Multnomah School of the Bible, Portland, Ore., and publisher of *The Doorstep Evangel*. To many MOODY MONTHLY readers, however, he will be better known as the "daddy" frequently mentioned in Mrs. Aldrich's popular feature, "Out of the Mixing Bowl."

It is not the purpose of this article to attempt to harmonize these divergent doctrinal positions, much less cause anyone to relinquish a firm conviction concerning the truth of his own position. Rather, it is my purpose to urge everyone to go on with God in a closer walk and in more effective service within the confines of his own doctrinal pattern—so long as it is evangelical—but to avoid the danger of allowing his doctrinal position to become an insulation against revival in his own heart. I would also plead that the work of the Spirit of God in other born-again believers be recognized even though the statement of their experience with God may not coincide with our way of expressing it.

SOME EARNEST BELIEVERS express their desire for a closer walk with God by praying for the gift of the Spirit. "But," we say, "we know better than to do that, because at the time Jesus spoke of praying for the gift of the Spirit, the Holy Spirit had not yet been given" (Luke 11:13; John 7:37-39).

While it is true that the Spirit was dispensationally given to the Church at Pentecost and has come to indwell each believing heart, is it not possible to pray for a greater measure of His experienced presence and power? To Christ alone was He given "without measure."

A great many seek an endowment of spiritual power and refer to it as the baptism of the Spirit. "Have you received

Insulation Against Revival

By WILLARD M. ALDRICH

the baptism?" they ask.

"Yes," we reply. "The Holy Spirit took up His dwelling in me when I was born again."

Because it is "doctrinally wrong" to seek a "baptism" of the Spirit, we cut ourselves off from the desire or the experience of a special endowment of power, being content merely with the knowledge that we are indwelt by the Spirit.

Perhaps someone comes along and seeks to focus our attention upon the Spirit Himself, saying that we must have some sort of crisis experience with Him. As we trusted Christ, he says, so must we trust the Holy Spirit. But again we reply that the Spirit came to magnify Christ (John 16:14), and that to seek a second blessing of any sort which would tend to focus attention upon the Spirit rather than Christ is out of harmony with the ministry of the Spirit in this age. So we further insulate our hearts against the possibility of crying out to God for a walk in the fullness of the Spirit.

Instead of a crisis or climactic experience with the Spirit, we insist that we should "grow" in grace and in the knowledge of the Lord; but do we insist on this as an excuse for not getting down to business and earnestly seeking the will of God and the power of God through the illuminating and empowering fullness of His Spirit? Are we avoiding a so-called crisis experience because we do not want to face the matter of actually yielding our will to His will?

THAT GOOD BIBLE WORD "holiness" and the plain exhortation to pursue it are frequently sidestepped because we have allowed certain limited doctrinal usages of the term to prejudice us against it. In seeking to keep clear from so-called "holiness doctrine," are we guilty of taking refuge in the sin nature as an excuse for not confessing and finding deliverance from sin?

Along comes someone with a stirring message. He may speak of lost souls and the anguish and pangs of hell. In doing so, he may cite stories which set forth the awfulness of sin and its consequences. Emotions are stirred; people cry. Per-

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An immigrant's view of Israel. Bottom, the port city of Haifa; center, an immigrant camp where incoming Jews are given temporary shelter; and top, one of the permanent Jewish settlements to which they will eventually be assigned.

LIFE in Israel is austere and hard. Prices of the most simple necessities are high, and the poor and unemployed find it difficult to meet their needs. Meat, eggs, butter, sugar, fresh fish, even potatoes and tomatoes, are strictly rationed. Restaurants serve meat three days a week only—Friday, Saturday and Sunday. Apparently this regulation is an effort to please the Mohammedans, whose

A Christian Jew, Mr. Buksbizen is general secretary of the Friends of Israel Missionary and Relief Society with headquarters in Philadelphia, Pa. The present series of three articles, of which this is the second, was written recently following a month's visit to the new state of Israel.

THE MIRACLE OF ISRAEL . . .

Daily Life in the



By Victor Buksbizen

holy day is Friday; the Jews, whose Sabbath is Saturday; and the Christians, who observe the first day of the week.

To alleviate the scarcity of eggs and meat, the government encourages the raising of chickens, even in residential sections of the cities. For nearly a month I was aroused by the crowing of roosters at dawn — some just-ambitious youngsters of four weeks, making their first brave attempt to assert their masculinity.

The Israelis as a whole, however, are a very abstemious people. Many of them have come from the poor countries of eastern Europe and have undergone great distress during the awesome years of persecution. For the Yemenite Jews from Arabian countries, who have lived in unspeakable squalor and poverty, conditions in present-day Israel actually are a great improvement.

The black market, so much in evidence in almost all European countries, is conspicuous by its absence. High civic discipline, as well as stern laws, have kept down this scourge which has ravaged Europe in the terrible years during and after the war. "This is our government; this is our country, and the laws are made for the good of everybody," is an expression heard on every side.

Another striking characteristic of public life in Israel is the almost total absence of tipping. A taxi driver will probably refuse a tip, saying, "I work for a living. I get paid for a day's work, and I do not need to be tipped."

One of the most sobering features of Israel's present economy is the fact that a large proportion of her food and raw materials have to be imported from abroad, to be paid for with scarce dollars and other foreign currency. Probably between 70 and 80 per cent of all goods consumed in Israel are imported. Exports are still limited and largely confined to citrus fruit, cotton goods, and a few minor items. But a vigorous and thriving industry is being built up and agriculture is being developed rapidly.

Land barren or tilled by primitive methods for many centuries is being reclaimed. On the slopes of the hills, for-

ests are being planted, enabling the land to retain water. Stones are being removed laboriously. Life-bringing springs of water are being tapped and sprinklers installed across the fields provide gentle mist-like moisture. These man-made showers sparkle in the sun, while the land responds gratefully with the beauty of green life pleasing to the eye and reassuring to the heart.

A GRIM PROBLEM facing the new nation is the housing situation. A little country, the size of one of our smaller states, within eighteen months it has had to absorb over 350,000 homeless and destitute people. The whole country seems to be bursting at the seams with this tremendous influx of humanity. Whole cities made of tents are scattered across Israel and new ones are being added almost daily. It is a sight strangely reminiscent of God's ancient people in the wilderness under Moses. Indeed in point of magnitude, this is Israel's greatest exodus, even greater than the one from Egypt some 3,500 years ago. Then they were led by a great prophet of God, but where is there a God-given prophet to lead His people today?

Because of the increasing hostility of the Arabs to their Jewish compatriots, the situation of the Jews in Arab territory is becoming increasingly dangerous. In order to save the imperiled Jews of the Yemen, of whom there are about 50,000, Operation Magic Carpet has been started recently, and already 25,000 Jews from Yemen have been brought in.

I saw a huge plane landing in Lydda, Israel's great international airport. It was crammed to capacity with the colorful Jewish men and women from Arabia, dressed in their rags of many colors. The men were distinguished by long side locks and pointed beards. They looked lean, dark and hungry, but their eyes shone with intelligence and eagerness to begin life in their ancestral homeland, which their fathers left probably in the time of King Solomon.

They are a sturdy people, used to primitive conditions and unspooled by the glitter of modern civilization. Under the influence of Mohammedanism, they practice polygamy and have six or more wives and several dozen children, all crowding in unbelievably small space, to the amazement of the Jews from other countries.

They tell the story of a Yemenite Jew who went to the housing authorities in

the New Nation

Dry bones are stirring under the
bright, hot sun of the Holy Land

Israel upon his arrival, asking for two rooms for his family. The official was loathe to grant the request, pointing out that under present conditions he and his family would have to be satisfied with one room.

"By the way," he asked, "how many children do you have?"

"Sixty-four and six wives."

"What!" exclaimed the official. "You need a block of houses and not two rooms."

"No, no," said the Yemenite, "two rooms will do."

As the Jews from Europe point out, their compatriots from Yemen are peaceful, hard-working and intelligent. Religiously they are very orthodox, and their settlements are strongholds of strict Judaism, unlike the settlements of European Jews.

Not all the new arrivals are made of pioneer stuff. Many expected homes and suitable employment, but instead have had to live up to six months and more in cities of tents and shacks until better homes could be found.

Life in tents during the winter can be very miserable indeed. Rain comes down almost constantly, and the soil becomes waterlogged. Sanitary facilities are primitive, and it is extremely difficult, especially for elderly folk and for those with little children.

Upon visiting some of these camps—which also include a number of Jewish Christians—I found many who were truly disheartened and looking back to the countries from which they came. How one was reminded of the ancient Israelites as they complained to Moses, "Why didst thou bring us here into the wilderness that we may die?" Many were unable to find suitable employment because they had never learned a proper trade, being constantly hunted. Others were encountering severe problems of adjustment, due to the wretched experiences through which they had gone.

ONE OF THE MOST thrilling aspects of life in the Holy Land is the rebirth of the Hebrew language. Young and old, in shop and street, office and home, all speak Hebrew. As foretold by Jeremiah, children play in the streets of Israel's cities and villages, and they laugh and fight, as children will, but all in a torrent of fluent and pleasant-sounding Hebrew. One is amazed at this present-day miracle. Whence do these little ones know Hebrew so well? The answer is,

they are taught in school and are brought up with schoolmates who have known nothing but Hebrew.

New arrivals from every part of the world, comprising, as I was told, fifty-two nationalities, and speaking as many languages, learn quickly, acquiring new words and expressions. Within a year or two, the younger and more able newcomers think and express themselves more easily in Hebrew than in any other tongue.

Jews as a rule are great linguists. God has bestowed on them the ability to learn new tongues to enable them to survive among the multilingual peoples of their exile, as well as to equip them to be His interpreters and messengers on the day of their conversion.

Learning Hebrew is not merely a nationalistic sentiment, but a vital necessity. Those who have come to Israel in the last twenty or thirty years have brought with them practically all the

languages of the civilized world. It was obvious that a common speech would have to be learned, and which language could it be but Hebrew—the sacred tongue, used in prayers during the millenniums of exile and scattering; the sacred language of Holy Writ, and of their ancient sages. Thus out of the ancient biblical Hebrew and the writings of the early Jewish rabbis, a new modern language has been forged, adapted to the diversified needs of a complex Western civilization.

A supreme council, consisting of learned scholars and linguists, is watching over the development of the language, and words are coined daily to cover all the technical needs of the times. The language is growing as fast as the nation, and those who learned Hebrew a few years ago have to readapt their knowledge and supplement it with the new phraseology and expressions.

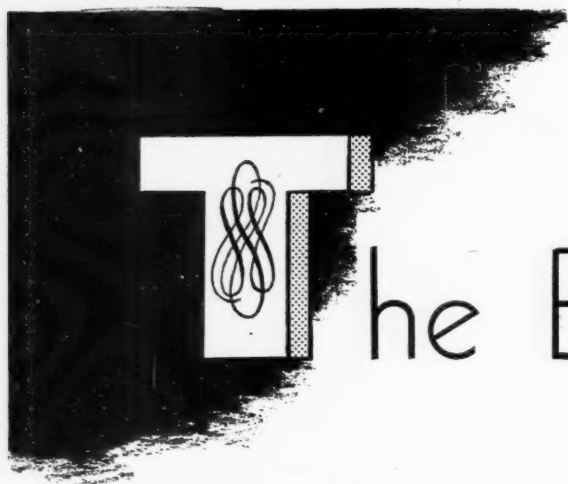
It is pathetic to see how the immigrants raised to speak the various European and Asiatic languages seek to master the difficulties of Hebrew, of which they know little, but which they love with a proud love.

A nation with a highly literary population, Israel has the largest press in the world for its size. More books, newspapers, and magazines per capita are published in the land of Israel than in any other country in the world.

IT IS A THRILL to hear the language of Moses, David and the prophets used in daily life, and to see printed on highways warnings and directions to
(Continued on page 793)

Something of Israel's charm is suggested by this view of the Jordan River. Paul's photo.





The Bible Institute

By WILLIAM CULBERTSON

ANY consideration of the role of the Bible institute today must begin with the realization that tremendous changes have taken place in the three-score years which have passed since God raised up these centers of Christian training. Technical and scientific advances of every kind, increasing emphasis on secular education, the impact of two world wars, the spread of materialistic theories of economics and government—these with many other similar factors have vastly altered the world about us. Yet the needs which Bible institutes were raised up to meet are no less real and present now than in the day of D. L. Moody and A. B. Simpson. In many respects they are more pressing.

Founders of the early Bible institutes were impressed by the need for a type of training which would assist earnest young men and women in acquiring a firm grasp of the entire Word of God, which would equip them to teach others, and, above all, which would assist them in becoming soul-winners, either as laymen or full-time Christian workers. The institutes were designed to provide such training intensively, practically and in a minimum amount of time.

The need for such men and women has not diminished with the years. Unbelief, apostasy, lowered moral standards, indifference and apathy cry out for biblically instructed, soul-loving, courageous soldiers of the cross. Unreached millions, living in heathen darkness, call for consecrated, unselfish, disciplined ministers of the Word of God. Present-day perils of despotic governments, of unrestricted and increasingly horrifying weapons of war, of signs of the possible end of the age, all demand the service of the finest of our Christian youth. Young people are needed whose hearts as well as heads are filled with the Word of God, whose souls have been set on fire by the Holy Ghost, whose hands possess the ability to help men, and whose feet have been made light to travel quickly to the battle line before today's privileges are forever withdrawn. Such are the kind of young people Bible institutes are training to serve Christ and the Church.

Surely, as never before, there is urgency that the good news of salvation be taken

to the ends of the earth. Almost two thousand years have gone by since our Lord commissioned His Church. In both absolute and relative numbers we are further away from world evangelization now than ever (except for the very early days of witness). One *billion* souls cry out to us for even one chance to live.

Here is a need, never more urgent, that the Bible institute is especially fitted to meet. Where can young men and women go for more thorough, intensive and practical training than that provided for so many years by institutes? Where can they find centers of greater missionary interest, with closer contacts with the

With three-score years of distinguished service behind, the greatest ministry of the Bible institute may still lie ahead

mission fields? Where can they compress so much preparation in so short a time? There is no other place of missionary training so well equipped as the Bible institute to meet these vital conditions. Thus the institutes have a role of first-rank importance in meeting the challenge of today in missions.

Let me say in passing that I thank God the Bible institute field is better prepared to meet this challenge than ever before. Continually improving methods of instruction, more complete training and training in the use of technical facilities all contribute to better missionary preparation. No doubt the most striking example of this is the introduction of missionary technical subjects—aviation, photography and radio communications—as a field of institute missionary training. To help get out the gospel quickly, effectively and with better contacts between missionaries and between the fields and home, this entirely new and unprecedented course has been introduced. Already its effect is beginning to be felt on the mission field.

THESE ARE DAYS of need not only abroad but at home. Learning has increased, but hearts are cold and unbelief is great. In every town and city conditions cry out for men and women who have a passion for souls and who can lead men to Christ.

This situation constitutes another urgent need which Bible institutes are helping to meet. Because of the constant emphasis on personal work, literally hundreds of students are graduated from Bible institutes each year to be used in winning precious souls to Christ.

Such soul-winners, I am sure, have had a greater part than might first appear, in the evangelistic campaigns, large and small, which have brought blessing to our country. Hundreds, perhaps thousands of those whose prayers have helped,

What Makes a Bible Institute?

A Bible institute is more than a group of buildings; more than a student body, a faculty and a course of study. It cannot be measured or appraised by what can be seen in any one city or place. A vital part of such an institute is the unseen host of consecrated people who day-by-day make its ministry possible.

Even from the human standpoint, therefore, the Bible institute movement has not been—and is not now—the result of God's working through a few men of vision only, though surely God has greatly used such men. Rather, this great movement has been the fruits of the faithful and continuing labor of large numbers—persons who love the Saviour, the Word and the souls of men enough to pray and to sacrifice that His work may daily go forward.—W.C.

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have had their souls fired, their spiritual appetites whetted, their swords sharpened in our Bible schools. From institute-trained men and women, too, have come many of the personal workers who with zeal and knowledge have dealt with souls in aftermeetings. All these have had—and will continue to have—a vital part in evangelistic work.

Scores of evangelists — some well-known, some greatly used of God but not so widely known—have gone forth from Bible institutes to garner a great harvest of souls. Hundreds of others have gone into pastorates characterized by evangelistic passion as well as evangelical fervor. Names like Ayer, Beal, Cook, Guido, Havner, Iverson, Keen, Lintz, MacPherson, McCarrell, Savage, Talbot, Wimbish, Whitesell—to mention only a few—reveal something of the part Bible institutes have had and continue to have in this field. Not all the training received by these men was received in Bible schools, but all would have a strong word to say about the evangelistic passion instilled in their hearts while students in the Bible institute.

Nor should we forget that hand in hand with the evangelist goes the gospel song leader. Song always goes with the gospel. Salvation puts a song in our hearts. Therefore, from the very first the Bible institutes have been concerned, not only with preaching evangelism, but singing it as well.

The present hour of opportunity for evangelism finds the Bible schools, under God, still in the business of sending out the kind of properly trained people who are being used as evangelists, song leaders and personal workers—those with soul fire as well as with a knowledge of Greek tenses.

THERE IS A THIRD area of great need. The inroads of theological liberalism — ancient and modern — are known and recognized by biblically taught men and women. Despite the duplicity of the older modernism and the subtlety of neo-orthodoxy, the Bible institutes continue to remain in the front ranks of evangelicals, to point out the departure from the faith and to place over against the error the clear teaching of the Word of God.

That the Bible schools should come to

occupy such a place is not strange. Their primary concern is, "What does the Bible say?" Through the years, along with a passion for souls, they have taught a passion for the Word of God to laymen and to pastors.

Hated by some, derided or pitied by others, the Bible institute man is a man of the Book—and therefore he has the truth of God. Such men are urgently needed in our day. Thank God for other kinds of institutions which are springing up which are true to the faith, but it is palpably impossible for them to do the whole job. Bible institutes in times such as these have a vital duty to perform in this field of sending out men who will be true to the Book whatever the cost.

More than one evangelical has spoken of Bible institutes as the greatest bulwark against modernism. The need still exists in ever greater proportion and in even more subtle form. Is it too much to say that the majority of the leaders of evangelicalism today have received much help and encouragement from the Bible institutes? I think not.

The very fact that scores of Bible institutes have come into being within the last ten or fifteen years is a proof that men of God are led to meet a need already recognized. The fact that Bible schools have large enrollments shows that young people are being led of God to get such training.

These are momentous days. It behooves us—indeed, necessity is laid upon us who love the Lord Jesus and the souls of men—to do all we can. The crises of our day in the Church, in the nation, in the world, call for an all-out effort. The Bible institutes of the land sense that need, know something of the impulsion of the Holy Ghost, and so are being used of God, seemingly raised up by Him for such a time as this.

You as God's child can help—by prayer, by gifts, by encouraging qualified young people to take such training, by letting other Christians know of the work. Sharing in such a ministry, not just for time but for eternity, you will be able to greet our coming Lord with joy. Here, then, is a glorious privilege, an unparalleled opportunity—the privilege of helping train consecrated, disciplined, soul-loving students of the Word of God to meet the need of the hour.



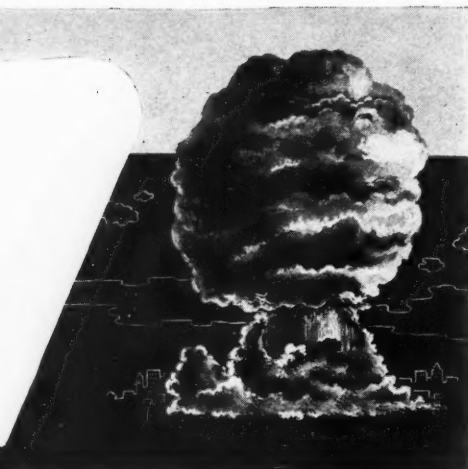
World Crises

AND THE

Prophetic Scriptures

BY WILBUR M. SMITH

Part II



Resources for such a day as this await the
searcher of God's sure word of prophecy

It should be said right here that there is no volume in the world that can throw light on these days but the Word of God. There is not one single prophetic utterance in *Science and Health* regarding these dark days, not one. Moreover, there is not one single sentence in the *Koran*—read, believed and thought by millions of misguided people to be divinely inspired—regarding the day in which we live.

Last summer I took from my shelves, and for the first time read, *Literary Friends and Acquaintances*, by William Dean Howells. During his eighty-three-year span of life—from 1837 to 1920—Howells knew everyone of literary importance in this country. He was on close terms with Longfellow, Emerson, Thomas Bailey Aldrich, Nathaniel Hawthorne, John Greenleaf Whittier, Henry James, and many of the great professors at Harvard—Lowell, Agassiz, Charles Eliot Norton, and others.

After I had read his nearly three hundred pages, it suddenly came over me

* * * * *

In Part I of "World Crises and the Prophetic Scriptures" Dr. Smith cited scholar after scholar, men with world-wide reputations, who speak frankly, fearfully and with frequent recourse to the language of Scripture concerning world crises. Such a day, the author shows, is inevitably a day of growing superstition. In Part II, Dr. Smith turns to a consideration of the particular resources of the Word of God for the critical times in which we live.

Material in the accompanying article, as well as in Part I published last month, is from the opening chapter of Dr. Smith's new Moody correspondence course, "World Crises and the Prophetic Scriptures."

Professor of English Bible at Fuller Theological Seminary, Pasadena, Calif., Dr. Smith is a widely known Bible scholar, author, teacher and preacher.

that they did not contain a single line anywhere even hinting that, before another fifty years should pass, the world would be plunged into the greatest crisis humanity has even seen—not a hint. Wondering whether I had possibly exaggerated the evidence, I wrote one of the outstanding authorities on American literature of our day, asking him if this was true of this great galaxy of literary giants. He replied that, though he had not thought of it before, I was right.

My Christian friend, you may not ever be a member of a great academy of science, or of a faculty of a distinguished university, or a writer of note, or a senator, or a governor; your voice may never be heard broadcasting to the nation. But, by a careful study of the Scriptures, you may know more of the days in which we live and the days to come than these great scholars knew who gave little attention to that aspect of the Word of God.

IN ADDITION to the facts already cited, there are other important reasons for studying the scriptures—particularly the prophetic Scriptures—in our day. First, the prophetic word gives light in a squalid world.

The New Testament explicitly tells us that the word of prophecy is especially necessary in a day of fear and darkness. In II Peter 1:19 we read,* "We have the word of prophecy made more sure; whereunto ye do well that ye take heed, as unto a lamp shining in a dark place, until the day dawn, and the day-star arise in your hearts." This is a difficult verse, and has been translated in many different ways; but I am sure that some things belong here in our study, whatever the final decision on translation may be.

The apostle has just been speaking of the great confirmation of the miracle of the transfiguration, a proof that they

*American Standard Version is quoted throughout this article.

were not following cunningly devised fables; but he now says that the word of prophecy is "more sure." The transfiguration was a single event; the prophetic scriptures are confirmed in relation to many events. The transfiguration was seen by only three men; the prophetic scriptures are open and available for study by all Christian believers. The transfiguration refers to a single point of time; the prophetic scriptures cover all time.

But it is this word translated "dark" in our American Standard Version—or, as in the margin, "squalid"—that interests us. The Greek word here is *auchmos*, meaning, first of all, something very dry, a drought; and then the effects of drought, as a terrible thirst, dull color in foliage, dirt and squalor. Our greatest authorities on Greek vocabulary say it is probably akin to the word *auos*, which means withered, exhausted, trembling, shivering like a dry leaf.

Is not this the condition of our world today, in a spiritual drought, increasingly squalid because of its sin, weary and exhausted with all its struggles, and trembling for fear of the future?

Unto such an hour as this, does the light of prophecy shine. Mayor finds three different illuminations here—the prophetic lamp, the gospel dawn, and the inner light of the Spirit.

Professor Thomas Rawson Birks, at one time professor of moral philosophy and theology in the University of Cambridge, England, and a prolific writer on prophecy—such, I think, as neither Cambridge nor Oxford has today—unfolds the meaning of II Peter 1:19 in a now seldom seen book, published in 1880, *Thoughts on the Times and Seasons of Sacred Prophecy* (pp. 70-72). He writes:

"But the word of prophecy is a bright and cheering lamp amid the world's darkness. There, in those sacred pages, we behold a scheme of redemption which is from everlasting to everlasting, but which is daily unfolding itself in the history of our fallen world. There we learn that,

however the counsels of man may fall, though empires may perish and generations may pass away, there is a counsel that shall stand forever, and a kingdom that cannot be destroyed—the counsel of God, and the kingdom of the Most High. The mist and darkness are rolled away from the landscape of Divine Providence, and we can trace from age to age the unveiling of God's infinite goodness, in the recovery of our guilty race to the presence of His holiness, and the enjoyment of His love. . . .

"Light then, and not darkness, is the true character of all the inspired prophecies. But the description applies most fully to those which predict the past desolation and future glory of Israel. . . .

"The stronghold of man's unbelief lies in the things which are seen and temporal. But these prophecies assail it even here. They reveal to us a counsel of God plainly fulfilling itself on the face of the earth. They show us a country marked off, a people separated, as visible witnesses, first of His just severity against sin, and then of His overflowing mercy and unchangeable goodness. . . . With a variety and fullness of truth, which opens a boundless field for hope, meditation, and prayer, there is in these predictions a simplicity which the meanest Christian may understand. The promise of God tempers itself to our feeble vision; and, by a vision of the blessedness of the earthly Jerusalem, prepares the eyes of Christians for the higher and fuller glory of the Jerusalem above."

STILL ANOTHER REASON for turning to the prophetic Scriptures in our day is that *in them we find hope in a time when mankind is gripped by despair*. On the day our Lord rose from the dead, before His followers realized what had taken place, two disciples were walking to Emmaus, and discussing the events pertaining to our Lord's death. When the risen Lord approached them, "they stood still, looking sad" (Luke 24:17). But at the end of the chapter we read, "They . . . returned to Jerusalem with great joy" (v. 52).

What changed their sadness to gladness? Two things which will change the sadness of our present hour to a joy the world cannot take away: a realization that Christ is risen from the dead, and a new knowledge of the Holy Scriptures; for, we read, "Beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself" (v. 27).

And when they went back to Jerusalem that night, they said, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?" (v. 32). However dark the day, you will never find a student of the prophetic scriptures a man of despair.

STUDY of the Holy Scriptures is also commended by *the need for deliverance from the threat of being overcome by the particular vices of mankind at the end of this age*. The apostle Paul, in II Timothy 3:1, 2, says, "In the last days grievous times shall come. For men shall be—" and then he gives a picture of what humanity will be in the last days, days of peril. He closes the description with these words, "Evil men and impostors shall wax worse and worse, deceiving and being deceived" (v. 13).

Now, how are you and I to escape from the pull of this? The secret is in the same chapter, for it is immediately following this dark picture of the end of the age that the apostle Paul gives the greatest single statement concerning the Scriptures that appears in all of his writings: "But abide thou in the things which thou has learned and has been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (II Tim. 3:14-17).

A FOURTH and most urgent reason for study of the Scriptures in our times is that *it appears that we are on the verge of the great events which they predict*. When God is about to bring to pass some great aspect of His prophetic program, this is the time we should be the most diligent students of His Word.

Probably the wisest man of his century was Daniel, surpassing the wise men, astrologers, soothsayers and scientists of all Babylon. When Daniel was about eighty years old, he realized that the seventy-year period of captivity was just about to end, and that, by some divine miracle, there would be a great return of the Jews to Palestine.

As we read the Bible account, where

do we find Daniel? Poring over the Scriptures. "In the first year of Darius . . . I, Daniel, understood by the books the number of the years whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishing of the desolations of Jerusalem, even seventy years" (Dan. 9:1, 2; cf. Jer. 25:11, 12).

While Daniel was reading the writings of one of his predecessors and pouring out his heart to God, there was given to him what is probably the most concentrated and profound single prophecy in all the Old Testament, the prophecy of the seventy weeks. It was then the angel Gabriel visited him; and Daniel wrote: "He instructed me, and talked with me, and said, O Daniel, I am now come forth to give thee wisdom and understanding . . . and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision" (Dan. 9:22, 23).

THE WORD OF GOD seems definitely to encourage us to believe that, as we come near to that hour in which so many great predicted events are to unfold, increasing light will be cast upon the sacred page by the Spirit of God, giving us knowledge of His Word beyond that which preceding ages have had. Instead of developing this theme myself, I should like to bring you a remarkable statement from that amazingly influential work of a generation ago, *The Approaching End of the Age*, by one of the most profound life-long students of prophecy in the western world, Dr. H.

Thomas Jefferson Memorial, Washington, D.C., a tribute to the author of the Declaration of Independence and the Third President of the United States. Louis B. Williams photo.



Grattan Guinness (I am here quoting from the new revised edition, London, 1818, pp. 83-90):

"We have seen that God has been pleased to reveal the future to men only by degrees; that both in the number of subjects on which the light of prophecy has been permitted to fall, and in the clearness and fullness of the light granted on each, there has been constant and steady increase, from the pale and solitary ray of Eden, to the clear widespread beams of Daniel, and to the rich glow of the Apocalypse.

"We now proceed to show that human comprehension of divine prophecy has also been by degrees; and that in certain cases it was evidently intended by God to be so. Light to understand the prophetic word is as much a divine gift as that Word itself. The sovereignty of God was exercised in the selection of the matters to be revealed by prophecy, the time of the revelation, and the individuals to whom, and through whom, it should be communicated. And it is equally exercised in the determination of the degree to which, and the time at which, the true meaning of certain prophecies shall be unveiled, as well as in the selection of the individuals to whom the interpretation shall be given. . . .

"The Book of Daniel . . . is closed by this remarkable injunction (which applies, however, mainly to the last prophecy in the book): 'But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased. . . none of the wicked shall understand; but they that are wise shall understand' (12:4, 10).

"This passage seems to warrant three inferences of importance: (1) That though God for certain reasons saw fit to give this revelation of the future to Daniel at a certain date, He did not intend it to be understood for centuries;

since whatever may be the exact limits of the 'time of the end,' it could not include more than the course of this dispensation, and the commencement of this dispensation was several centuries distant when Daniel wrote. (2) That even when in the lapse of ages the meaning of this prophecy should become apparent to some, even when 'knowledge' should 'be increased' and the wise understand, it was the will of God that it should still remain a dark mystery to others, that 'none of the wicked should understand.' (3) That the comprehension or ignorance of this prophecy, when the time for its being understood at all arrived, would depend rather on the *moral* than on the *intellectual* state of those who should study it. The *wise* alone should understand it; the *wicked* should not. . . .

"It is not too much to assume that the Apocalypse of St. John was also designed to be progressively understood; that it forms no exception to the general rule, but was given to reveal the future by degrees, and only in proportion as the understanding of it might conduce to the accomplishment of God's purposes and the good of His people."

I SHOULD LIKE to close with some words written by one of the great saints and biblical students of the first half of the nineteenth century, Horatius Bonar, hymn writer and pastor of Kelso. In the opening chapter of his book, *Prophetic Landmarks*, published in 1847, Bonar wrote a paragraph that I think is even more appropriate today than when he wrote:

"With what breathless interest will a company sometimes gather round a sagacious observer of the times, who has seen much, and noted much of what is passing in the various circles, outer and inner, of this ever moving world!

How eagerly will they catch up and repeat his opinions as to coming events, though all is conjecture and uncertainty! But let a hint be cast in of what God has spoken; how coldly it is received! As if human uncertainties were better than divine certainties—the guesses and dreams of man more worthy of being listened to than the sure revelations of God. When the prophet is man, all men listen; when the prophet is God, they turn heedlessly away.

"Yet that future, with all its vastness of interest and moment, is *man's* future, we may say, more than God's. It is a future in which all human destinies are wrapt up; and to discover what that future is to be, is worth the most profound and painful inquiry. If that future be *my* future—and not a future of shadows but of realities—how deeply does it concern me to know whether these are to be the realities of an endless night, or the realities of an everlasting day!

"It is not enough that my own individual lot for eternity be made sure, so that in believing the record which God has given of His Son I know that I shall never die; I cannot help looking around me upon this miserable world, and asking, What is its future history, its final destiny? Is it light, or is it darkness? Is it but a prolongation of its present wretchedness and sin, or is it a restoration to blessedness and glory?

"Should it not, then, be with deepest and most thankful joy that we learn that God has drawn aside a slight fold of the curtain, and given us a glance into the long vista of events on which we and our world are so soon to enter? Should not everything that God has revealed concerning our future be welcomed, both for its interest and its certainty? Should it not be studied and searched, that we may stand and survey that future, somewhat at least, in the position and from the point in which God surveys it, and may in some measure be enabled to enter into His mind respecting it?"

It is especially important that we listen to the voice of God speaking to us through the Holy Scriptures in a day like this, when by the very constitution of our civilization we are necessarily listening to so many other voices. Every time we open a newspaper we are listening to a reporter or an editor; every time we open a book today, on whatever subject, and especially on the events of this great hour, we are hearing these events interpreted through the mind of another; whenever we turn the dial of the radio, or listen to an official of our government in any assembly, we are inevitably being influenced in our appraisal of the present and our conception of the future.

Most of all, heeding the prophetic scriptures is important because so many *false prophets* are about. Mormonism has its eschatology, but it is antibiblical and ridiculous; and yet Mormonism is spreading by leaps and bounds. Russellism, known by many names, has, it is said, million of devoted followers; but the whole date-system and the concept of the future of Russellism, in its denial of hell and in other heresy, is all contrary to the Word of God.

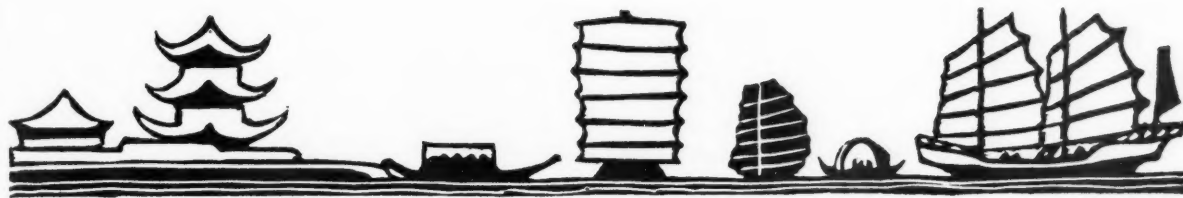
The way to be strong against the winds of these false doctrines is to know the prophetic scriptures which deal with these subjects, and to be able to give not only a reason, but the biblical reasons, for the hope that is within us.

THE END

Moody Monthly

" . . . bless His name by whom such marvellous beauty came."





Harmon photos

"It Is Finished"

By F. C. H. DREYER

*A reverent study of the depths
of meaning in Christ's words
spoken from the cross*

ONE DAY at the age of seventeen, J. Hudson Taylor, who afterward became founder of the China Inland Mission and the pioneer missionary in China's vast interior, was looking through his father's library. Nothing attracted him there; so he turned over a basket of pamphlets and selected a gospel tract that looked interesting. "There will be a story at the beginning and a sermon or moral at the end," he thought. "I will take the story and leave the moral for those who like it."

He sat down to read the booklet in an utterly unconcerned way, believing that if there were such a thing as salvation, it would not be for him. But while reading the tract, young Taylor was struck with the phrase, "the finished work of Christ." This called to his mind the words, "It is finished" (John 19:30), spoken by the Lord Jesus Christ as He hung on the cross.

Young Taylor was then in great spiritual need. Brought up in a Christian home, he had at fifteen become a junior clerk in a bank. There he had found himself plunged into an atmosphere of worldliness and unbelief. Though he struggled for a time to keep up the outward forms of the Christian life, the joyous faith of childhood passed away. Religious duties became irksome and the skeptical views of his companions for a while carried him away. His whole heart became set on the world's pleasures, and he longed for gaiety and distraction.

His parents, especially his mother and his younger sister, gave themselves to prayer that he might be converted. That very afternoon, while Hudson was reading the tract, his mother, absent from home and burdened for her son, was spending hours in prayer. Finally receiving assurance that her petition had been answered, she was constrained to praise God for the reply she felt she had been given.

Taylor meditated upon the Saviour's words. "What was finished?" he asked

himself, and at once the answer came to him. The whole work of redemption was finished, and the entire debt of sin was paid in full by the Lord Jesus Christ. There was nothing left for him as a sinner to do but to fall upon his knees and accept this Saviour and His salvation. This he did, arising to serve Him as Lord and Master for many fruitful years.

IT IS FINISHED," our Lord's sixth saying from the cross, and the phrase through which the Holy Spirit spoke to Hudson Taylor, is in the Greek a single word. It may be variously translated: *accomplished, made an end of, or*

performed. Only eternity will reveal the full thought of this Greek word as used by our Lord, but it is helpful to consider some of the magnitude of meaning it embraces.

First, *the Saviour's sufferings were ended.* No human being can ever fathom what it meant to the Lord Jesus Christ to leave His home in glory to come to this earth, live as a man among men, suffer the contradiction of sinners (Heb. 12:3; 7:26), to endure the ignominy and shame of that cruel death on the cross. In our wildest stretch of imagination we cannot conceive of any human being deliberately becoming a worm in order to save other worms! Yet the distance between man and the lowly worm is far less than the distance between the holy God and sinful mankind.

On earth, His whole life was one of suffering. He was born in a stable; cradled in a manger; hunted by Herod and driven from His home town. He had nowhere to lay His head; His relatives thought Him mad; the Jews said He had a demon; He was constantly followed by spies; and was threatened with stoning whenever He referred to God as His Father. Judas betrayed Him; Peter denied Him; His disciples forsook Him. He bore the agony and the bloody sweat in Gethsemane; was hunted like a criminal; brought before Annas and Caiaphas for an illegal trial; and "convicted" of blasphemy for telling the truth.

When taken before Pilate for sentence, He was declared innocent; yet He was ordered crucified. Then followed the scourging, the spitting, the crown of thorns, the mocking, the awful shame and the terrible sufferings of the cross. Last of all and worse than all was the hiding of the Father's face, causing Him to cry: "My God, my God, why hast thou forsaken me?"

Two amazing facts need to be emphasized. First, all these sufferings were entirely voluntary. Knowing perfectly all that would befall Him, He neverthe-



A missionary in China for forty-six years under the China Inland Mission, Mr. Dreyer has had the privilege of training several hundred national workers, as well as of writing a score or more commentaries and other Bible study helps in Chinese. He now lives in Philadelphia, Pa.

lay it down of myself" (John 10:17, 18, A.S.V.).

Outwardly the crucifixion seemed to be Satan's triumph, but it was the hour of his defeat. The death of Christ is the true victory over death, opening a new and living way into life (Heb. 10:20). Ever since, Satan has been a conquered foe.

IT IS IMPORTANT to note also that by Christ's atoning death the Father's will was accomplished. The keynote of our Lord's life, in the words of the psalmist, was "I delight to do thy will, O my God" (Ps. 40:6-8). At the age of twelve, in the temple, He said: "Wist ye not that I must be about my Father's business?" (Luke 2:49). To His disciples He declared: "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). Again He said: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

More than forty times in John's Gospel the Lord is spoken of—mostly by Himself—as being "sent." Again and again He insisted that His words, His teaching, and His works were not His, but the Father's. "I have a baptism to be baptized with; and how am I straitened [margin: *pained*] till it be accomplished!" (Luke 12:50). "I have glorified thee on the earth: I have finished the work which thou gavest me to do" (John 17:4). Even in the agony of Gethsemane it was still, "Not my will, but thine, be done" (Luke 22:42). In that final moment on the cross our Lord Himself knew that all was finished (John 19:28), that His Father's will was accomplished.

Finally, the Lord's words upon the cross signified that the world's redemp-

tion was completed (Heb. 7:27; 9:12, 26; Rom. 6:10). The price of redemption was paid. The same Greek verb translated finished in John 19:30 is translated pay in Matthew 17:24. And what a price was paid: "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:18, 19). Three days later His resurrection proved that the price had been paid in full and that every claim had been met.

*"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow!"*

Yet how many try to pay their own way—at least in part! Martin Luther tried it, but lived to know and proclaim the wonderful riches of justification by faith. Many even in Protestant churches, however, still try to earn their way to heaven by good works. But eternal life is a free gift (Rom. 6:23), and salvation is by grace (Eph. 2:4-6; Rom. 11:6)—it cannot be earned (Rom. 4:4, 5):

*"On merit not my own I stand;
On doings which I have not done,
Merit beyond what I can claim,
Doings more perfect than my own."*

*"Upon a life I have not lived,
Upon a death I did not die;
Another's life, Another's death,
I stake my whole eternity."*

*"Not on the tears which I have shed,
Not on the sorrows I have known;
Another's tears, Another's griefs,
On them I rest, on them alone."*

*"Jesus, O Son of God, I build
On what Thy cross has done for me;*

*There both my death and life I read,
My guilt, my pardon there I see."*

A GERMAN ARTIST named Stenburg had been given a commission to paint the crucifixion scene. While this picture was still unfinished, he engaged a gypsy girl as a model for a picture of a Spanish dancing girl. As her eyes roved around the studio, the picture of the crucifixion arrested her attention. She gazed intently and began to ask questions until Stenburg became annoyed and bade her cease. During subsequent visits to the studio, however, the fascination of the picture grew. Soon she ventured to ask more questions, for she had never heard the story and longed to learn more of its meaning.

One day Stenburg said, "Listen, I will tell you the whole story once for all; and then ask no more questions." As he related it, tears filled her eyes, and she was hardly able to control her emotion. On her last visit to the studio, she stood before the great picture, loath to leave it. Finally she said, "You must love Him very much when He has done all that for you; do you not?" Her words pierced Stenburg like an arrow, for he did not love the Crucified One, and he had no real rest in his troubled heart.

Some time afterward Stenburg was brought into touch with a few humble folk who loved the Bible and preached the gospel, and there he came to realize that Christ died for him as his Saviour. Now he longed to make Christ's wondrous love known to others, but how could he do it? Suddenly it dawned upon him. He could paint.

Praying for God's help in the work, he painted as never before. The picture was finished and was hung in the famous gallery of Dusseldorf. Underneath he placed the words: "All this I did for thee; what has thou done for Me?" Later, he had the joy of leading the gypsy girl to Christ, and subsequently he saw her die, praising her Saviour for His love.

Long afterward, when the artist had passed away, a wealthy young nobleman, Count Zinzendorf, found his way to that picture gallery. As he gazed upon the picture and the words underneath, he was strangely moved. The folly of pursuing worldly pleasures and worldly ambitions came home to him in overwhelming power, with the result that from that day onward he devoted himself to Christ and His service as never before. Later he became the father of Moravian missions, by means of which God has led thousands of souls in many lands to Himself.

Down through the centuries men and women have found, as did Hudson Taylor and Count Zinzendorf, that a true understanding and a real appreciation of Christ's work on the cross have meant three things for them: salvation from sin (Matt. 1:21; I Tim. 1:15), separation from the world (Gal. 1:4; I John 2:15-17), and service for Christ (II Cor. 5:14, 15). Have these become realities in your life? If not, accept the Lord Jesus as your Saviour here and now. If He is your Lord, trust Him completely and be active and wholehearted in His service.

Mt. Chacorua, near Conway, N. H. Louis C. Williams photo.



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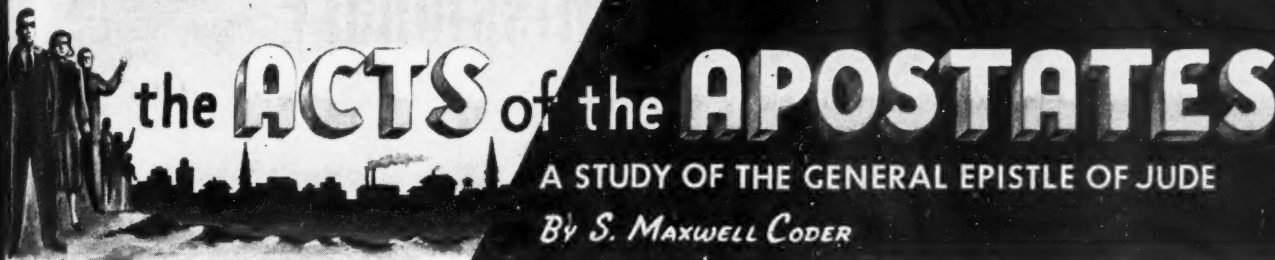
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Part III

"For there are certain men crept in privily, even they who were of old written of beforehand unto this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ."—Jude 4, A.S.V.

WHY was Jude constrained to write the strange letter which bears his name? Why is it necessary for us to contend earnestly for the faith of our fathers? Here is the answer. Apostates have stealthily crept in among true believers. Satan has sown his tares among the wheat. False brethren have stolen into the Church (Gal. 2:4, 5), imperiling the saints (II Cor. 11:26).

This situation began in Jude's day; it has continued and become worse; it will reach its final consummation when "in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons" (I Tim. 4:1). It is written (I Tim. 4:6) that if we put the brethren in remembrance of these things, we shall be good ministers of Jesus Christ. Can a faithful minister of the Lord remain silent in the presence of apostasy, with such verses as these in the Bible?

Jude reminds us that the condemnation of such men was prewritten of old. Enoch prophesied of their doom even before the flood (Jude 14, 15). There are many other announcements of judgment to come upon all who turn away from what God has said.

The Lord warned of the appearing of these of whom Jude writes. Satan would come while men slept and sow tares. He would sow his own men among the people of God, "children of the wicked one" among the "children of the kingdom" (Matt. 13:24-30).

Who would have supposed that in pulpits where these words of Christ were once respected, some would one day stand and declare that on the contrary, men are really brothers? Christ said there are children of the devil (John 8:44); some men say there are none. Who is to be believed? It is an amazing fact that today the false doctrine of the universal brotherhood of man is so widely accepted and proclaimed that multitudes think it to be a basic tenet of Christianity!

Again, who would have imagined that the universal Fatherhood of God would someday be taught where once men believed the Bible revelation that only those

who receive Christ have the right to be called sons of God (John 1:12), that we "are all the children of God by faith in Christ Jesus" (Gal. 3:26)? Where Christ is denied, or His teaching thus perverted, there is apostasy. Christ has warned us; Jude has told us what to do. As we examine ourselves whether we be in the faith (II Cor. 13:5), we ought to ask ourselves, Am I contending earnestly for the faith? What form does my contending take?

THERE IS ANOTHER parable of Christ which casts brilliant light upon the difficult doctrine of apostasy. In the parable of the sower, the seed and the soils, our Lord revealed that there is a class of men, likened to seed sown on rocky ground, who "when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away" (Luke 8:13). It is significant that the Holy Spirit led the writer of the third Gospel to use the verb form of the word "apostasy" to express this idea of falling away.

An apostate is therefore one who receives the Word, believes it for a time, then falls away. How can this be? One explanation, apparently overlooked in studies of this subject, lies in a careful choice of language by the Holy Spirit in the writing of the three Gospel accounts of the sower. Although stony-ground hearers are said to "receive" the Word (*dekomai*, Luke 8:13), a much stronger term is used of the good-ground hearers (*paradekomai*, Mark 4:20). In contrast with the others, the good-ground group "receives-to-the-side" the Word of the Lord. They welcome it into their hearts.

It should be noted that those who fall away are not said to understand the Word, nor to bring forth fruit (Matt. 13:23). Instead they do not even have roots. They have no life in Christ. This the book of Jude confirms by referring to apostates as "without fruit, twice dead, plucked up by the roots" (v. 12).

Apostasy is not to be confused with mere indifference to the Word, nor error or heresy. A born-again person may fall into error, or embrace some heresy; but there seems to be no scriptural warrant for thinking that he may become apostate. An apostate has received light, but not life. He may have received, in some degree, the written Word; but he has not received the living Word, the Son of God.

As Jude makes abundantly clear throughout his epistle, deliberate rejec-

tion of the truth after it has first been received is involved in apostasy. "They received not the love of the truth, that they might be saved" (II Thess. 2:10). Judas was an apostate, so were Cain, Balaam and Korah (v. 11). In Acts 8:13-23, Simon the sorcerer is said to have believed and been baptized, yet he remained in the gall of bitterness and the bond of iniquity.

The American Standard Version describes these certain men as having "crept in privily." Literally, the expression may be rendered, "have settled down alongside." They sit with us in our churches, they are alongside of us in our Sunday schools. Peter used a similar word: "There shall be false teachers among you, who *privily* shall bring in damnable heresies, even denying the Lord that bought them" (II Pet. 2:1). Jude tells us of men who sneak in among us; Peter speaks of the damnable false doctrine which they stealthily introduce.

JUDE 4 gives us an important description of what manner of men these are. They have three outstanding characteristics. An apostate (1) is ungodly, (2) perverts the grace of our God into lasciviousness, and (3) denies our only Master and Lord, Jesus Christ.

The careful student will observe that these three thoughts reappear elsewhere in Jude. For example, in verse 11, Cain illustrates the ungodliness of apostasy; Balaam the perversion of grace into lasciviousness; Korah the denial of the divinely ordained pre-eminence of Moses, God's appointed leader of His people for that time, and a figure of Christ.

An apostate is first of all an *ungodly* man. Thayer's *Lexicon* defines the Greek word *asebes* as "destitute of reverential awe toward God." We must not think of open immorality or other wickedness as necessarily a characteristic of apostasy, but rather a lack of what is called repeatedly in the Old Testament, "the fear of God," that reverential awe of Him which leads to implicit obedience to His revealed will. There is a form of godliness which denies the power thereof (II Tim. 3:5), denies the gospel of Christ as the power of God unto salvation (Rom. 1:16), denies also the transforming power of God which enables a true believer to live the supernatural life called for by the New Testament (Phil. 3:10).

An ungodly man, such as Jude describes in this graphic word picture, may be a [Continued on page 797]

Dr. Coder is dean of education of Moody Bible Institute, Chicago.

Be a "Mail Missionary"

By CHESTER SHULER

It is Sunday morning. You look out of your window. The boy next door dashes from his house and off down street. Soon he returns, carrying a bulky Sunday newspaper and two popular pictorial magazines. In a few minutes, he is absorbed with the "funnies." His elders are deep in the news and feature sections—and watching for the chance to relieve Junior of the comics.

Up street, the church bell is ringing. It is Sunday school time. Junior ought to be there, but he's too busy absorbing the comics. And the entire family next door spends Sunday at home, or out in the car. You have repeatedly invited them to go with you to your church, but in vain. You hesitate to persist, lest you offend them. But you know they are unsaved, and you do not rest easily. What can be done?

There is power in the printed word, as we know. Power for evil, or for good. Un-numbered periodicals and books sow evil seed in the minds of readers. You can help sow good seed, if you will.

No, you can't walk over next door, hand the family a Bible or Sunday school paper and order them to read something good. Perhaps you cannot help them in any way, if they know you are trying. But very possibly you can give them ac-

cess to good literature, even doing it anonymously, if necessary.

As a Christian, you of course read one or more good papers or magazines which exalt Christ and encourage you to live a Christian life. Perhaps it's your own church paper. Again, it may be another Christian periodical which you like. Why not share its message with the family next door—or with families living farther away?

This is a practical missionary effort which may pay large dividends. Arrange to have a good Christian paper arrive regularly in the homes where a spiritual message is lacking. You probably won't wish them to know that you are the sender. In some cases, that would spoil everything. Some people take offense quickly if they suspect their mode of life is questioned. "I'm just as good as he is!" is their quick assertion. But they need not know. A Christian paper can be sent so that it "just drops in" with the family mail.

If the paper is attractive, interesting, and has a definitely Christian message, it is pretty certain to be read—from curiosity at first, from interest later. You should select your paper with great care: consider not only your interest in it, but its suitability for the home into which it will go. Are there children and young

people in that home? Or are there only adults? If both, the paper ought to have features of interest to all ages. Is its print fairly large and easy to read? Is it nicely illustrated? Is its cover attractive and interesting? Is its message thoroughly scriptural?

Many seemingly ungodly homes continue that way largely because no one takes the time, trouble, or patience to change them. The members will not seek spiritual help; and if it isn't brought or sent to them, they will not get it. Many who would resent any suggestion that they are sinners and need a Saviour, often know in their hearts that it is very true. They long for that something—or Someone—which they cannot define and which no one tries to give them. A gospel paper, quietly, unobtrusively, anonymously dropped into the home may bring help where a human missionary perhaps could not.

You will, of course, want to saturate such effort with your earnest prayers. God has promised to bless His Word—no matter how it is sent to the unsaved.

And of course you will do this missionary work without the least thought or expectation of either reward or appreciation. If you choose to remain anonymous, you will escape blame, too! We know of several cases in which a gospel paper, sent anonymously, did much good. We know of at least one instance where only harm and ill feeling resulted when the well-meaning sender tried to follow up his gift with a little personal "preaching."

How shall you pay for these subscriptions? The same as you give to missions or to your church. If you are a tither—and we trust you are—you can set aside a portion of your tithe money for this special ministry.

Next to distributing God's Word itself, we know of no finer missionary effort than this. If you enter into it with a sincere missionary spirit, you will receive God's blessing. You will find it intensely fascinating, too, to single out individuals, or family groups, where a good paper will bring a blessing and then send it quietly and prayerfully.

You may find some boy or girl who is in need of spiritual food. Send him or her a suitable gospel paper and follow your gift by prayer. You may help to turn a young life to the Saviour and His service.

This will prove a fruitful ministry which you can carry on wherever you are, under nearly any circumstances. It can be a sweet secret between your Lord and yourself alone, kept through the years, until some day, "over there," you receive your reward and rejoice to hear Him say, "Well done."



ISRAEL TO BE THE WORLD'S CENTER

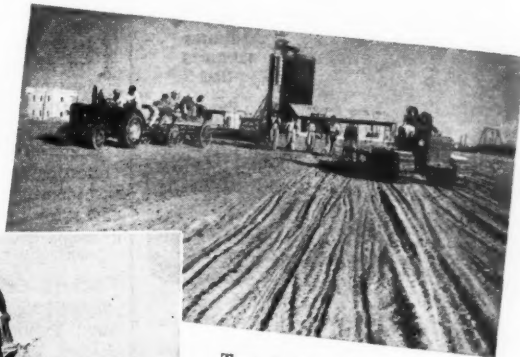
The Word of God is filled with prophecies relating to this fact. The land has been promised to Israel, starting with Abraham the father of this ancient people, and the promises have been confirmed to Jacob and others throughout the Scriptures.

Though the Jews were scattered all over the earth for centuries, without a national home, we have seen in our day the remarkable establishment of a revived Israelite nation.

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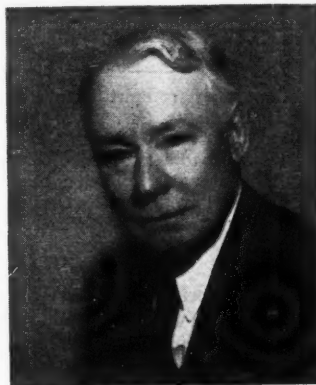
A new housing project on the outskirts of TEL AVIV



The defenders who held out in NEGBA



Jew and Arab lay a cornerstone of a new settlement near JERUSALEM



GEORGE T. B. DAVIS

The Sunday School Times has arranged with Mr. George T. B. Davis to write a series of articles reporting upon his visit to the Holy Land this spring and summer. Pictures will be taken of strategic locations which will indicate the rapid progress of the fulfillment of prophecy. Some of these will be reproduced with the articles that will be published in The Sunday School Times.

Few men have better qualifications for such an undertaking. Mr. Davis is well known as Director of the Million Testaments Cam-

paigns which he founded in 1925.

Prior to that time he served in the great Torrey-Alexander Campaigns in England and the United States and was Assistant Editor of the Rams Horn which was a Christian weekly with wide circulation among all denominations.

He has already visited Palestine three times, and has written three excellent books concerning these travels: "Fulfilled Prophecies That Prove the Bible," "Rebuilding Palestine According to Prophecy," and "Seeing Prophecy Fulfilled in Palestine."

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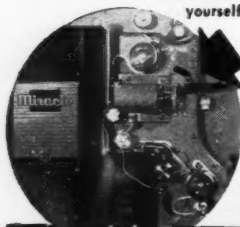
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NEWS of Conferences and Campaigns

Evangelists and other Christian workers reporting items for this department will please arrange to have copy reach the magazine not later than the 20th day of the second month preceding date of issue.

This department is intended for news in concise reports of evangelistic and Bible conference work in general. We do not invite statements eulogizing the leaders or participants nor can we promise to print them.

Reports should be definite. Include the name of church and pastor or sponsoring organization as well as city, state and dates of the meeting.



I HAVE been a member of this church for about fifty years and this is the best meeting we have ever had." These were the words of the chairman of the board of deacons, First Baptist Church, Orange, Tex. Mr. and Mrs. Michael Guido conducted the campaign of fifty-six meetings. The results were indeed cause for rejoicing, with 104 conversions and 383 dedications.

"Christ-Centered" is the theme of all evangelistic meetings conducted by Edward Vanderjagt. In services in Fairchance, Pa., God used this objective to bring men and women to Him. Some came to Christ in individual homes through personal work by the evangelist.

F. A. Wirth reports answer to prayer in his meetings in the South Side Baptist Church of Chicago, Ill. Between twenty and thirty came to Christ in homes and in the church, with a realization of sin and need.

A time of refreshing and revival blessing came to the First Congregational Church at Alma, Neb., when special services were conducted under the leadership of Eddie Wagner. Over forty decisions were registered, more than half of these being for salvation.

Another report of spiritual awakening comes from Atlanta, Ga., where the Lord used the ministry of Eddie Martin to bring 132 souls to a knowledge of salvation. Plans are already being made to have Mr. Martin return in 1951, when the sponsor, the Inman Baptist Church, will erect a tent seating 3,000 people.

In the Hansberger Methodist Church of Columbus, Ohio, and in the union evangelistic campaigns in Pontiac, Mich., Martinsville, Va., Roanoke, Va., and Charleston, S.C., the Lord has used the message of salvation given by Mr. and Mrs. Harold Alexander. The meetings were aimed at youth and included a daily Bible club in the afternoons.

The Rocky Mountain area and Denver, Colo., Youth for Christ groups sponsored a series of meetings with Charles H.

Smith as speaker. Souls were saved and hearts turned anew to God in blessed revival spirit. Following the meetings the directors of that area voted to have the Smith European Youth for Christ team officially represent them in Europe this summer. Mr. Smith's team is one of more than a hundred scheduled to minister to the needy souls on the Continent this summer.

In Gans Bible Church, Gans, Okla., the Lord provided additional blessing through the services of Joseph W. Arnett. This church is a missionary work begun three years ago by its pastor, Ray Lupold. Through prayer and faith a large congregation has grown, an attractive church building erected, and a well-built parsonage for the pastor and his family has been provided.

Despite sub-zero thermometer readings and the proverbial "roaring lion" weather, Bangor, Me., experienced a great working of the Holy Spirit in its midst during March. Dr. Hyman Appelmann presented the message of salvation to a city-wide audience of several hundred every night for two weeks. The Lord used the ministry in song of Chelsea Stockwell, song leader and soloist, to prepare hearts and minds for the Word of God, which led 1,480 souls to turn to Him.

Evangelist Appelmann was afforded the additional opportunity of preaching on Indian Island, a small Indian reservation across the river from Old Town, Me. Seven island inhabitants received the Lord as personal Saviour.

FUTURE ENGAGEMENTS

Harold Alexander: July 19-30, Aroostook Bible Camp, St. Francis, Me.; Aug., Bible conference and evangelistic campaigns, Toccoa, Ga.

Hyman Appelmann: July 3-16, Hendersonville, N.C. (city-wide); July 17-Aug. 6, Decatur, Ill. (county-wide).

Wes Auger: July 5-16, Congregational Church, Moline, Mich.; July 15, Youth for Christ, Lansing, Mich.; July 18-30, Woodward Avenue Baptist Church, Grand Rapids, Mich.

Charles E. Boren: July 2-16, tent meeting, First Community Church in Christ, Garyton, Ind.

Merle Fuller: July 2-23, "Christ for Tyrone," Tyrone, Ind.; July 25-Aug. 13, "Christ for Shamokin," Shamokin, Pa.

John Lanting: July 18-30, Christian Business Men's tent meeting, Gibson City, Ill.

Gilbert Otson: July 8-16, Covenant Point Bible Camp, Great Lakes Conference, Hagerman Lake, Mich.; July 20-30, Drayton Covenant Church, Drayton, N.D.

Alfred Payea: July 16-23, Ridgeview Park Bible Conference, Derry, Pa.; July 27-Aug. 6, tent campaign, McGuffey, Ohio.

L. Sale-Harrison: July 2, Moody Memorial Church, Chicago, Ill.; July 9-16, Muskoka Baptist Camp, Huntsville, Ont., Can.; July 16-23, John Brown University, Siloam Springs, Ark.; July 30-Aug. 6, Odosagih Bible Conference, Machias, N.Y.

Charles H. Smith: June 20-Sept. 20, European Evangelistic Crusade (Rocky Mountain Youth for Christ team) with Youth for Christ International.

Gerald Stover: July 8, 9, Gull Lake Bible Conference, Gull Lake, Mich.; July 30-Aug. 5, Odosagih Bible Conference, Machias, N.Y.

Moody Extension Staff

James R. Calhoun: July 9-16, Lincoln Lake Bible Conference, Bear, Greenville, Mich.; Aug. 7-13, Okechoc Gospel Center, Okechoc, Mich.; Aug. 21-26, Hi-C Industrial Health Camp, Joliet, Ill.

Elton W. Crowell: Aug. 13-27, union tent meeting, Moweaqua, Ill.

Edwin W. Guber: July 15-25, Gull Lake Bible Conference, Augusta, Mich.

Michael A. Guido: July 2-16, tent, George, Iowa; Raymond O. Nelson: June 29-July 9, E. U. B. Summer Conference, Findlay, Ohio; July 11-23, Pine St. Christian Church, Newark, Ohio; July 25-Aug. 6, Stoutsville Camp, Stoutsville, Ohio.

A. H. Stewart: July 23-Aug. 6, Christian Laymen's Committee of Menominee Co., Wallace, Mich.; Aug. 13-18, Sacandaga Bible Conference, Broadalbin, N. Y.; Aug. 19-26, Sunrise Mountain Bible Conference, Silver Bay, N. Y.



DIRECTORY OF Summer Bible Conferences and Camps

East

Bethanna Bible and Missionary Conference, Southampton, Pa., July 1-Sept. 4.

Camp-of-the-Woods, Speculator, N. Y.: June 24-Sept. 16, children, young people, adults, family groups.

Camp Pinnacle, Voorheesville, N. Y.: June 12-Sept. 5, General Conference.

Central New York Bible Conference, Homer, N.Y.: July 21-28, Young People's Conference; July 30-Aug. 20, General Bible Conference; Aug. 6-13, Missionary Emphasis.

Deerfoot Lodge (for boys) and Kariwiye Lodge (for girls), Whitaker Lake, N.Y.: July 1-Aug. 26, Boys' Camp; Aug. 12-26, Girls' Camp.

Harvey Cedars Bible Conference, Harvey Cedars, N.J.: General Conferences, June 17-Sept. 5.

Highland Lake Bible Conference, Highland Lake, N.Y.: July 2-Sept. 4, General Conference; July 24-30, Aug. 14-20, Music Weeks.

Keswick Colony of Mercy, Keswick Grove, N. J.: May 28-Sept. 4.

Lake Erie Bible Conference, Erie, Pa.: June 26-July 2, Boys' and Girls' Camp (ages 8-12); July 3-9, Boys' Camp (ages 8-16); July 10-16, Girls' Camp (ages 12-17); July 24-29, Christian Workers' Conference; July 30-Aug. 6, General Bible Conference; Aug. 7-20, Baptist Fellowship Camp (ages 9-25); Aug. 21-28, Reformed Presbyterian Youth Camp.

Le Tourneau Christian Camp, Canandaigua Lake, N.Y.: June 26-July 1, Reformed Church Youth Conference; July 1-8, Baptist (juniors) Conference; July 8-15, Bible Club Conference; July 15-22, Youth for Christ Conference; July 22-29, July 29-Aug. 5, Baptist (seniors) Conference; Aug. 5-12, Evangelical United Brethren; Aug. 12-19, Aug. 19-26, Aug. 26-30, All Nations Evangelistic Fellowship; Aug. 19-28, Advent Christian Conference.

Montrose Bible Conference, Montrose, Pa.: July 2-Sept. 4, General Conferences; July 3-26, Y.P. Conference; July 17-23, Children's Camp; July 24-30, Sudan Interior Mission; Aug. 14-20, Christian Journalism; Aug. 21-27, Child Evangelism.

North Mountain Bible Conference, Red Rock, Pa.: July 3-Sept. 4, General Conference.

Ocean Grove Bible Conference, Ocean Grove, N.J.: Aug. 13-18.

Ontario Bible Conference, Lycoming, N. Y.: July 30-Aug. 13.

Sacandaga Bible Conference, Broadalbin, N.Y.: June 2-Sept. 3.

Stony Brook Assembly, Stony Brook, L. I., N. Y.: July 1-8, Lutheran Y.P. Conference; July 8-15, Stony Brook Y.P. Conference; July 15-22, United Presbyterian Y.P. Conference; Aug. 5-20, Believers' Bible Conference.

Sunrise Mountain Bible Conference, Silver Bay, N.Y.: July 1-Sept. 4.

Tri-State Protestant Conference, Port Jervis, N.Y.: June 24-Sept. 4.

Word of Life Camp, Schroon Lake, N.Y.: June 17-Sept. 4, General Conference.

South

Camp Montreat for Girls, Montreat, N. C.: June 20-Aug. 15 (ages 6-18).

Great Smoky Mountains Bible Conferences, Bryson City, N.C.: July 9-16, Aug. 13-20, General Bible Conference; Sept. 1-4, Labor Day Conference; Oct. 13-15, Nov. 10-12, Dec. 8-10, General Bible Conferences.

Lake Louise Bible Conferences, Toccoa, Ga.: June 26-July 1, Children's Bible Camp; July 2-9, Overcomers Conference (adult); July 10-17, Sword of the Lord Conference; July 17-22, Sunday School Conference; July 22-27, Christian Endeavor; July 26-31, Christian Business and Professional Women of America; July 31-Aug. 6, Sudan Interior Mission Conference; Aug. 7-13, Bible Memory Association Camp; Aug. 15-20, Fishers of Men; Aug. 20-27, Youthspiration Camp.

Midwest

Camp Awana, Fredonia, Wis.: June 24-July 8, Girls' Camp (ages 9-12); June 24-July 22, Junior Guards (ages 12 to high school); July 8-22, Senior Guards (high school age); July 22-Aug. 19, Boys' Camp (ages 8-11); July 22-Sept. 1, Boy Pioneer (ages 12-14); Aug. 19-Sept. 1, Pilots (ages 15-17); Aug. 28-Sept. 4, General Conference (young men and women, 17 years and up).

Cedar Lake Conference Grounds, Cedar Lake, Ind.: June 24-July 1, Reformed Church Bible Conference; July 1-31, Summer Bible School conducted by Emmaus Bible School; July 1-9, Christian Reformed Conference; July 8-15, Rescue Mission Workers' Conference; July 10-15, Brethren Young People; July 16-23, Sword of the Lord Conference; July 23-30, Moody Bible Institute; July 23-30, Girls' Camp; July 30-Aug. 6, Christian Business Men's Committee; Aug. 6-13, Junior Boys' Camp; Aug. 13-20, I.F.M.A. Conference; Aug. 20-27, Senior Boys' Camp; Aug. 27-Sept. 4, Japanese Christian Church; Aug. 27-Sept. 4, Independent Fundamental Churches of America.

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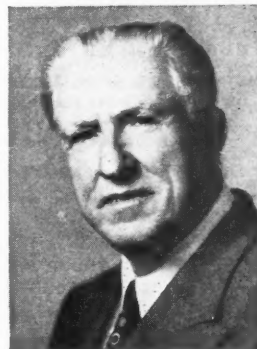
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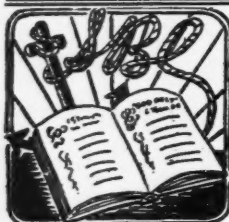
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Gtchee Gamee, Eagle River, Mich.: July 9-16,
Junior Camp; July 23-Aug. 20, Youth Camp and
Bible Conference.

Maranatha Bible and Missionary Conference,
Augusta, Mich.: June 24-Sept. 5.

Keewahdin Bible Conference, Port Huron, Mich.:
July 1-Sept. 4.

Maranatha Bible and Missionary Conference,
Muskegon, Mich.: June 26-Sept. 3.

Midwest Lakeside Bible Conference, Mound,
Minn.: May 27-Sept. 4.

Peniel Bible Camp, Minneapolis, Minn.: July 31-
Aug. 2.

Platt Lake Bible Conference, Escanaba, Mich.:
July 22-Sept. 4.

Upper Peninsula Bible Conferences, Forsyth,
Mich.: June 24-July 7, Boys' Camp (ages 12-15);
July 1-7, Junior Boys' Camp (ages 9-12); July 8-14,
Junior Girls' Camp (ages 9-12); July 15-28, Girls'
Camp (ages 12-15); Aug. 5-18, Youth Conference
(ages 16 years and over); Aug. 21-Labor Day,
Family Vacation Period (all ages).

Winona Lake Bible Conferences, Winona Lake,
Ind.: June 25-July 2, Inspirational Week; June 26-
July 1, School of Missions; July 2-16, Youth for
Christ International; July 16-23, International As-
sociation of Evangelicals; July 16-Sept. 5, Bible Con-
ference; July 23, 24, International Union of Gospel
Missions; July 31-Aug. 12, Rodeheaver School of
Sacred Music; Aug. 14-18, Virginia Asher Council;
Aug. 27-Sept. 5, Conference on Prophecy.

Youth Haven Camp, Muskegon, Mich.: July 19-
July 1, Midwestern Training School for Boys;
July 1-8, Teen-Agers Round Up; July 9-16, Moody
Church Week (ages 9-11); July 16-23, Moody Church
Week (ages 12-14); July 24-Aug. 6, Chicago Gospel
Tabernacle; Aug. 6-13, Youth Haven Boys' and Girls'
Retreat; Aug. 14-21, Grace Fellowship (ages 10-13);
Aug. 21-28, Grace Fellowship (ages 14 through col-
lege age).

West

Cannon Beach Conference, Cannon Beach, Ore.:
July 29-Sept. 4.

Lake Sammamish Bible Camp Association, Lake,
Sammamish, Wash.: June 23-Aug. 6, Bible Con-
ference; June 26-Aug. 27, Boys' and Girls' Camps;
Aug. 27-Sept. 4, Christian Workers Conference.

Mount Hermon Conferences, Mount Hermon,
Calif.: Adult Conferences, July 2-9, Fuller Con-
ference; July 16-23, Dallas Seminary; Aug. 13-20, Biola
Conference; Aug. 20-27, Moody Conference; Sept. 8-
10, Christian Business Men's Committee. Leadership

Training and Executive Group, July 17-23, Child
Evangelism; Aug. 7-13, Sunday School Conference;
Aug. 13-27, Summer School of Sacred Music. Family

Conferences, July 23-Aug. 6, Baptist Bible Encamp-
ment; Aug. 28-Sept. 4, Christian Reformed. Young

People's Conferences, June 25-July 2, Youth for
Christ; July 10-16, Sept. 3-8, High School Con-
ferences; July 17-22, United Presbyterian Young

People; Aug. 6-12, C. E. Conferences; Aug. 27-
Sept. 3, Young People's Conference. Children's

Camps, June 26-July 16, Junior High Conference;
July 3-9, July 17-23, Junior Camp; Aug. 6-13, Bay

Area Bible Camp (boys); Aug. 13-20, Bay Area
Bible Camp (girls); Aug. 21-27, Youth for Christ

Children.

Red Feather Lakes Bible Conference, Red
Feather Lakes, Colo.: July 15-23, General Bible

Conference.

Canada

Blue Water Conference, Wallaceburg, Ont., June
24-Sept. 30.

Muskoka Bible Conference, Muskoka, Ont.:
July 1-Sept. 4.

Organizational Listings

John Brown University Conference, Siloam
Springs, Ark.: July 16-23, Summer Conference.

Christian and Missionary Alliance, Beulah Beach,
Ohio: July 3-9, Junior Camp (ages 8-10); July 10-16,
Intermediate Camp (ages 11-13); July 29-
Aug. 13, Missionary and Bible Conference; Aug. 29-
Sept. 4, Youth Conference.

Christian and Missionary Alliance Bible and
Missionary Conferences: June 3-July 9, Camp

Hebron, Attleboro, Mass.: June 29-July 9, Delta
Lake, Rome, N. Y.; July 1-Aug. 13, Glen Rocks,

Lake Rousseau, Ont.; July 3-9, Pacific Palisades,
Calif.; July 10-17, Medicine Lake, Minn.; July

10-23, Lake Rosa, Fla.; July 14-23, Alliance Red-
woods, near Camp Meeker, Calif.; July 18-30,

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Camby, Ore.: July 21-30, Mahaffey, Pa.; July 29-
Aug. 13, Beulah Beach, Ohio; Aug. 4-13, Arnolds
Park (Lake Okaboji), Iowa; Aug. 4-13, Summit
Grove, New Freedom, Pa.; Aug. 10-30, Redmond,
Wash.; Aug. 20-27, DesPlaines, Ill.

Independent Fundamental Churches of America
Bible and Youth Conference, Cedar Lake, Ind.:
Aug. 27-Sept. 4.

Moody Bible Institute: July 23-30, Cedar Lake,
Ind.; Aug. 13-20, First Evangelical Free Church,
Denver, Colo.; Aug. 20-27, Mt. Hermon Bible Con-
ference, Mt. Hermon, Calif.; Sept. 10-17, Jackson
Park Baptist Church, Chicago, Ill.; Sept. 17-24,
Upper Michigan Conference, Iron Mountain, Mich.

Youth for Christ International: July 2-16, Winona
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earnest thought. It is no time for men to
seek their ease, or rest on their laurels.
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sober in all things, to suffer hardship, to be
on the job as an evangelist, and to
fight the good fight.

The good fight must go on until all the
world hears, and the message is fully
proclaimed at any cost. Alone and in
prison, Paul thought not of surrender but
of world conquest. The two empires were
already engaged in a death struggle and
Paul knew which was to win. "In real
life," says an eminent preacher, "Nero
sits on the throne and Paul languishes in
prison, and many years must pass before
people begin calling their dogs Nero, and
their sons Paul! But that time comes!
As God lives, that time always comes."
—Samuel M. Zwemer, in *How Rich the
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XXII

WORD PICTURES IN PHILIPPIANS

IN PHILIPPIANS 3:9-14, Paul elaborates upon the expression, "that I may win Christ" (v. 8). He is not here referring to his initial acquisition of Christ as Saviour, but to his appropriating into his life as a Christian, the perfections, graces, the fragrance of the person of his Lord and Saviour.

"Be found" is εὐρίσκω (heuriskō), "to learn by experience." Here it is used in a semi-technical sense found in post-classical Greek, with the meaning of "turn out actually to be." Paul uses a similar expression in Galatians 2:17, "We ourselves are found to be sinners." The idea in the word here is that of a revelation of character. Paul wants to be found by observing men to be in Christ. He wants his life to radiate Christ, and thus to be a testimony to his salvation.

The words "not having mine own righteousness" assume that Paul had a righteousness of his own, which was not the case. The idea in the Greek text is "not having any righteousness which can be called my own." He did not want a righteousness which law obedience could give him (he was through with all that, v. 6), but that experimental righteousness which is produced in the life of the yielded believer by the Holy Spirit.

The words "the faith of Christ" could be genitive of possession, in which Christ possesses the faith spoken of; or genitive of description, in which case it describes and identifies the faith. Both classifications refer to faith spoken of as that faith which Christ kindles, of which He is the Author, which He nourishes and maintains. This faith imparted to the believer by the Holy Spirit, who has been sent by the Lord Jesus to take up His permanent residence in the being of the believer, is the means by which the believer avails himself of the ministry of the Holy Spirit.

"To know" (v. 10) is γινῶναι (ginōnai), an ingressive aorist, the idea being "to come to know by experience." Paul desires to know the Lord Jesus in that fullness of experiential knowledge which comes only by being like Him. He wants to know the power of His resurrection in the same way, experiencing the power of God that raised Christ out from among the dead surging through his own being, overcoming sin in his life, and producing the Christian graces, also the fellowship, the joint-participation in His sufferings; not the expiatory ones endured on the cross, but those He suffered for righteousness' sake on earth, the natural consequences of a life lived on earth to the glory of God. Paul speaks of these in Colossians 1:24.

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July, 1950

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News Report

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NEWS

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ABOUT

CHRISTIANS



CHRISTIAN news again this month is a patchwork pattern of achievements, problems, opinions and signs of warning.

More Church Members

Figure-wise, professing Christians in the United States have an opportunity to take stock of themselves through statistics in the recently released *1950 Baptist Handbook*. The *Handbook* shows a total of 81,497,698 church members in the U. S., a gain of 1.4 per cent over the figures quoted last year. Methodists are credited with being the largest Protestant denomination, with a membership of 8,792,569. Southern Baptists make up the second largest group, with 6,761,265 members.

Referring to a sizable portion of the 81½ million church members, the American Council of Christian Churches is challenging the right of the Federal Council of Churches to speak for 28 million Protestants in groups stressing the sovereignty of the local church. A resolution adopted unanimously at the American Council's semiannual convention in Altoona, Pa., the action cited the recent court decision denying the authority of the General Council of Congregational Churches to act for its local churches. The American Council also called for "scrapping the present United Nations organization," and denounced Federal Council-sponsored conferences on the Church and Economic Life as part of a plan to lead the nation into socialism.

There are many reminders that church membership rolls in themselves are not an accurate index to spiritual welfare. According to announced results of a Y.M.C.A. survey, fewer than 20 per cent of young people between eighteen and twenty-nine in twenty cities and towns are finding religion "a compelling guide for everyday behavior."

More realistic reminders have come with such news events as the announcement by Frank Costello, New York gambler, that legislators are powerless to end gambling. "There is no way to wash the spots off a leopard," Costello recently told a senate subcommittee. If a man wants to gamble, he'll find a trick to do it."

For the Fun of It

From New York City also comes word that gangs of children are still attacking other youngsters "for the fun of it," terrifying older people when they can and damaging property. Although gangs are fewer and less powerful than five years ago, ten New York City youths were killed last year in pitched battles.

Meanwhile an alarming increase in the number of drug addicts, especially among teen-agers, is reported in Chicago. According to information given the Chicago Crime Prevention Bureau, dope peddlers provide drugs free until teen-agers become drug addicts. The average boy or girl then turns to stealing to get money for more dope.

Solutions for America's problems continue to be offered in abundance. Calling himself the Venerable Lokanatha, a Buddhist monk traveling in this country

suggests that America turn to Buddhism. The monk adds the opinion that the formula for world peace is also to be found in Buddhism.

A far more American road to peace—although neglected—is the way indicated by President Truman when he called on the nation to observe Memorial Day by praying for peace. "We feel the need of turning in humble supplication to Almighty God for help and guidance," the President declared.

No Merger Now

Individual denominations are facing



Dr. Lee in a thoughtful mood at one of the Chicago Convention sessions. Acme Photo.

varied problems, some of which have been resolved at recent conventions and others of which are pending. For the present, at least, the proposed merger of the United Presbyterian Church and the Reformed Church in America is stalemated. A popular vote among United Presbyterians favored the merger 1,004 to 220 with forty-eight of the fifty-one Presbyteries favoring the union. A church rule, however, requires a three-fourths majority in each of three-fourths of the Presbyteries, and eighteen Presbyteries failed to give a three-fourths affirmative vote.

Below the Mason and Dixon line, the nation's Southern Baptists are beginning another year under the leadership of Dr. Robert G. Lee, of Memphis, Tenn. Meeting in Yankee territory for the first time in the denomination's history, 10,000 messengers (delegates) re-elected Dr. Lee to serve a third term as convention president and transacted other business, including unanimous passage of a resolution asking President Truman not to appoint a successor to Myron Taylor as presidential representative to the Vatican.

Plans were made for the 1951 convention in San Francisco June 20-24, again in the North. This year's convention closed May 12 with a huge evangelistic rally sponsored by the convention and eleven groups of Chicago Baptists.

Decision for Union

The Presbyterian Church in the U.S.A.

is extending full co-operation to the Conference on Church Union formed last year at Greenwich, Conn. Meeting at Cincinnati, Ohio, in May, the Presbyterians' 162nd General Assembly unanimously assented to participation in the union movement, authorizing appointment of seven delegates to represent the denomination in the union conference. Dr. Hugh Ivan Evans, pastor of the Westminster Church of Dayton, Ohio, was elected moderator. The new moderator is a member of the board of trustees of Princeton, McCormick and Lane Theological Seminaries.

A proposal that the word "Methodist" be dropped by the Methodist Federation for Social Action will be discussed at a meeting of the national federation July 18-20 at Wilberforce, Ohio. The federation was recently attacked by a magazine article entitled, "Methodism's Pink Fringe." Since then, the Methodist Church's council of bishops has given tacit approval to omission of "Methodist" from the federation's title on the grounds that the organization "does not speak for the church" and that neither the general conference nor the council of bishops has jurisdiction over it."

Distressing Development

Is the United States making a mistake in shutting Christian teaching out of its schools? Voices are being raised here and there to say that it is. One of these, Dr. George F. Zook, retiring president of the American Council on Education, calls the separation of education and religion "one of the most distressing developments of the last century." A similar view has been expressed by Professor F. Ernest Johnson of Teachers College, Columbia University, before the Religious Education Association. Professor Johnson protested the "insulation of spiritual ideals from teaching in the public schools," condemning those who oppose religious teaching in the schools without condemning anti-religious teaching in them.

Meanwhile Christian colleges and seminaries continue to expand their programs. Both Fuller Theological Seminary at Pasadena, Calif., and Seattle Pacific College at Seattle, Wash., will offer studies leading to the master of arts degree this fall. At Fuller, study will be in the fields of biblical languages and in theology and Christian philosophy, while students at Seattle may earn degrees in missions, theology, or religious education.

The Fuller Seminary is also announcing the addition of two men to its present staff: Dr. Charles J. Woodbridge, pastor of the First Independent Presbyterian Church of Savannah, Ga., and Dr. George E. Ladd, professor of New Testament at Gordon Divinity School in Boston, Mass.

Arrangements for the establishment of a new twenty-million-dollar Southern Baptist university at Winston-Salem, N. C., are going forward following a decision to buy Wake Forest College, Wake Forest, N. C., for \$1,600,000. The decision of delegates at the recent Southern Baptist Convention in Chicago to buy the college indicates acceptance of a standing offer of twelve million dollars



Communist "Young Pioneers," six to fourteen years old, parade in Berlin. Acme Photo.

from the Reynolds Foundation for the establishment of a Winston-Salem university. The offer is contingent upon the raising of a comparable amount by Southern Baptists. The convention also provided for establishment of a seminary at Berkeley, Calif.

Second Half Century

A quick glance at Christian ministries throughout the nation shows several items of interest. In Providence, R. I., the Providence Bible Institute is beginning its second half century of service in the Northeast after recently observing its fiftieth anniversary. Plans for expanding the school's ministry have been announced.

In another New England city, Boston, the Park Street Church continues its missionary ministry encouraged by dedication of nearly two hundred young people and a record sum of \$143,464 given at its eleventh missionary conference. Beginning thirteen years ago with the support of two missionaries, the Park Street Church's missionary program now provides support for ninety-six missionaries under twenty-seven different mission boards. Plans call for the addition of fourteen more missionaries, bringing the total number sent out by the church to 110. Dr. Harold J. Ockenga is pastor.

Another encouraging report comes from the American Bible Society, which distributed more than eight million copies of the Scriptures last year. Approximately four million copies in eighty-five languages were placed in this country. Abroad, the largest distribution was made in China, which received more than three million copies. The society had Bibles ready for Russia, but was unable to deliver them.

July 2-16 Youth for Christ is meeting for its sixth annual convention at Winona Lake, Ind. The list of forty speakers from United States and Canada includes Dr. Billy Graham, Stuart Hamblen, Dr. Oswald J. Smith, and Louis Zamperini. At least twenty representatives from foreign countries are also expected to be present. Since 1945, when Youth for Christ International was organized at Winona Lake, nearly 2,000 evangelistic rallies have been held un-



Shown planning Youth for Christ International's sending of 100 gospel teams to Europe this summer are Dr. Robert A. Cook (left), Chicago, president of the movement; T. W. Wilson (center), Minneapolis, a vice-president; and Dr. Frank Phillips, Portland, Ore., also a vice-president. Youth for Christ also is sponsoring its third World Congress on Evangelism at Brussels, Belgium, July 30-August 6.

der its sponsorship in sixty-one countries.

World News in Brief

Abroad, in the key nations of the world, the struggle continues between the forces of Christ and the forces of darkness. News of particular interest comes from the following countries:

GERMANY—While thousands view the first Passion play given at Oberammergau since 1934, the battle continues between church groups and the Communist-led government of East Germany. Church officials say their protests against atheistic public instruction of three million young East Germans are useless. Some 85,000 copies of the anti-Christian textbook, *The History of Antiquity*, have been distributed to teachers in all grades during the last year. Meanwhile anti-Semitic incidents are increasing throughout Germany. Gravestones and graves in Jewish cemeteries have been disturbed in several communities. Legislation is being prepared to punish anti-Semitism on constitutional grounds.

More encouraging is the word that Lutherans will construct a partly prefabricated church at Worms where Martin Luther made his declaration of faith

[Continued on page 796]

MISSIONS

Harold R. Cook, Editor

Eskimo Station

Janet Virginia Lee



Northern Lights at Candle, Alaska. This picture was taken at 9:00 P.M., early in November. The white "scratches" in the sky show the movement of the stars during a one-minute exposure. Below: Combined Sunday school classes of Swedish Mission Covenant Church, Candle. Walter Anderson (right), pastor, and Harley H. Sievenpiper (left), U. S. marshal, Sunday school teacher. Lee photos.

ONE hundred fifty miles northeast of Nome, on the Seward Peninsula, lies the tiny, remote village of Candle, Alaska. Situated twenty-five miles south of the Arctic Circle, it is nine miles inland from the Arctic Ocean, on the Kee-walik River.

Candle came into existence around the year 1900, when prospectors from Nome drifted into this region and discovered gold on Candle Creek. This discovery literally started a stampede, and it is claimed that at one time Candle boasted more than 5,000 inhabitants, most of whom were living in tents or makeshift dwellings while trying to make their stake.

Gold has been mined on Candle Creek ever since then, although the old-time

prospector with his gold pan and sluice box has been supplanted long since by large and costly dredges or "boats," which can mine as much gold in one day as the prospector could in many weeks of hard labor.

Approaching Candle by airplane, as I did in the winter of 1945, it was necessary to look hard to find this isolated little village at all, for in this treeless, snow-covered, wind-swept tundra country only the rooftops and chimneys were visible above the huge drifts of snow.

In 1945 the wintertime population of Candle, consisting chiefly of Eskimos, was about fifty. Most of these natives had been attracted to this white man's town from their own Eskimo villages by the inducement of working for the large

corporation engaged in mining gold in the summertime on Candle Creek. Some had brought their families and taken up permanent residence, because they were able to obtain almost unlimited credit in the company-owned store. Another unfortunate attraction was the presence in town of two saloons, for nearly all of the Eskimo villages on Seward Peninsula had voted themselves dry.

These Eskimos were living, or rather existing, in dilapidated, unsanitary shanties or cabins which had been erected many years ago as white men's dwellings. During the summer mining season, when the population of the village was swelled to 200 or more, sometimes as many as ten or fifteen men, women and children lived crowded into one room, where they were obliged to sleep in shifts. They were quite poor, for they did not understand the necessity of saving any part of their earnings for future need. They spent every dollar they made, and frequently before they had earned it. This meant that they were never out of debt to the company store or to the two saloons, which sold them unlimited quantities of intoxicants.

The health of these unfortunate Eskimos was at low ebb, due to the unsanitary conditions in which they lived. Tuberculosis, a disease brought to them by the white men, was rampant, and there were few if any families which it had left entirely untouched. Every spring an influenza epidemic could be expected, and the natives most weakened by tuberculosis would be the most likely to succumb. They were also easy victims to mumps, measles, diphtheria and other contagious diseases, which spread rapidly from village to village via the airplane.

The most tragic part of the health situation was the fact that there was neither doctor nor nurse in the village. In the event of an emergency, the school-teacher did the best she could. The nearest medical aid was at the Alaska Native Service Government Hospital at Kotzebue, ninety miles distant by plane. The cost of transportation, which was more than eighty dollars round trip, was out of the question for most of the natives. An Alaska Native Service traveling nurse generally visited the village for a few days each year to check up on the health of the inhabitants, but this brief, annual visitation was quite inadequate for the needs of the village. A large part of the nurse's ministrations invariably consisted in extracting and filling teeth, for white man's food and candy have ruined what used to be perfect molars.

[Continued on page 776]

From the Fields

India. The total policy of the Indian government toward Christian missions has not yet been clearly defined. Trends which were apparent before independence have continued, and some have begun to find expression in laws and official statements of policy.

Under British rule new missionary societies in India were recognized on the recommendation of the conference of British Missionary Societies in Great Britain or the Foreign Missions Conference of North America in the United States and Canada. This, however, does not accord with the nationalistic sentiment of the new India, which prefers that clearance should be made through an Indian organization. As a result the government has decided that the National Christian Council of India shall replace the other two organizations for this purpose. Consequently, any new mission which desires to work in India is expected to apply for recognition through the National Christian Council. Missions already recognized are not concerned.

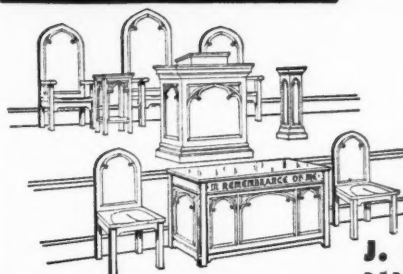
New independent missionaries may be admitted to India on the same basis as any other individual foreigner, but are required to sign the pledge which is demanded of mission societies. This pledge promises due obedience and respect to the government and the laws of the country, as well as abstention from political affairs.

In practice the government has been slow to grant visas to new missionaries who expect to engage in evangelistic work. One reason given is that evangelism should be the responsibility of the Indian Christians rather than of foreign agents, an argument which contains a considerable amount of truth. However, this is apparently a rationalization of a procedure already determined on other bases. The increasing agitation of certain Hindu groups against "proselytism" has certainly borne some weight, as well as the nationalistic argument that Christianity is a "foreign" religion.

In mission schools, which are usually subsidized in part by the government, it is no longer permitted to teach the Bible to the children unless their parents specifically request it. However, one Baptist school in South India found that not a single parent was unwilling to sign the request that his children have Bible teaching, though most of the students came from Hindu homes.

In its attempts to uplift the backward classes, the government has granted special privileges and inducements to people in those classes. This laudable purpose, however, has had some unexpected effects injurious to the Christian cause—injurious to the very agency which has accomplished most in elevating the depressed classes. When a person of this sort becomes a Christian he is classified as "advanced" and loses these special privileges. Thus a missionary writes that a Bhil boy pays only two tannas monthly school fee; but if he becomes a Christian he must pay fifty times as much. Also a Bhil who some years ago received a field from the government in reward

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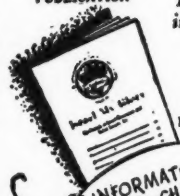
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for some important service is now threatened with loss of that property since he has become a Christian.

Nicaragua. Moravian missionaries in Nicaragua have begun the second century of Moravian missionary work on the Atlantic coast of that Central American republic. The pestilential Miskito coast has enjoyed the devoted services of many a consecrated missionary who sought to bring the Indians and others to the faith of Christ. It is to the non-Spanish-speaking people that the Moravian missionaries have devoted their attention.

Japan. Although Japan is more open to the gospel than ever before in its history, and although there is a great willingness on the part of the people to receive literature and to listen to the message of salvation through Christ, yet various observers have been expressing concern that the substantial progress of Christianity is relatively so slow. Some of the response to evangelistic efforts is said to be merely a polite gesture not backed up by a firm purpose to follow the Saviour. Complaint has also been expressed that there is so little "follow-up" of literature distribution and evangelistic campaigns. The evangelists and colporteurs have far outrun the ability of the settled missionary and pastoral staff to keep up.

The larger denominational boards have been emphasizing strongly the joint project of establishing a Japan Christian university. Such a project would have real value if we could be assured that the university would have a truly vital and evangelical Christian character. But the record of such schools in China and India is far from encouraging.

Moreover, the greatest need and the most pressing one since the war has time and again been declared by both Japanese leaders and foreign missionaries to be evangelism followed up by church establishment. The many towns and villages, which were generally neglected in the earlier missionary work, are now an open and challenging field.

Feeling the need to break away from stereotyped patterns of work which they believe are making a comparatively weak impact on Japanese life, the Far Eastern Gospel Crusade has announced a new plan for its own work. With the rural communities particularly in view, it proposes to send out twenty-five missionaries each quarter for the next five years, give them three months of intensive training at Yokohama, and then locate them in needy areas where they will engage in active service at the same time that they continue to familiarize themselves with the language and the people. The plan will doubtless present many problems and complications, but former chaplain L. E. Sweet, the leader of the Japan field for the Crusade, writes, "I don't see how we can wholly justify our presence here unless we do take that step."

Meantime Scripture distribution goes on apace and General MacArthur has expressed confidence that the project for distributing ten million Scriptures in Japan will be completed before the end of 1951. The American Bible Society has

launched in the United States a campaign for signatures in a huge "Good Will" book, which will contain the names of contributors to the Bible distribution project. This book, when completed, will be presented to the Japan Bible Society for permanent inclusion in its archives. Three million Scriptures for Japan is the American Bible Society goal for this year, with an additional five million copies for 1951.

The Pocket Testament League also continues to report enthusiastic response to evangelistic meetings and Scripture distribution. One group reports nearly 100,000 Gospels given out in less than a month.

The Free Methodist Church reports the establishing of Osaka Christian College to replace Osaka Seminary. Emphasizing the training of ministers in its department of Bible and theology, the college also features a department of education for the training of kindergarten teachers and church workers, and a department of Japanese language for new missionaries. The first two years of the four-year course have received government accreditation.

North America. Capable and sympathetic aid for medical missionaries is promised in a new project of the Christian Medical Society. Members of the society in the homeland are invited to enroll in a Medical Missionary Fellowship as brother-physicians of some selected doctor on the mission field. This doctor may be a personal friend or he may be chosen from a list of suggestions made by the society.

When a brotherly relationship has been established by correspondence between the two, the physician at home agrees to help his brother on the field in three ways: (1) by acquainting himself with the medical and missionary problems which are being faced; (2) by sharing daily in the burdens through intercessory prayer; and (3) by offering to serve in any possible way, especially through keeping the missionary doctor in touch with the latest developments in medicine and assisting him in the selection and purchase of supplies and equipment for the field.

The plan should bring real blessing to both parties and offer competent aid to the hard-pressed worker on the field.

Pakistan. A new agreement has been reached between Pakistan and India in an attempt to iron out some of the difficulties between the two countries. In spite of the mass migrations and the extensive massacres which took place at the time of independence, there are still Hindus in Pakistan and a great many Moslems in India. There are Christians in both dominions.

This new accord commits both countries to the principle of the secular state, with religious liberty for the minority groups. Included is the provision that all minorities are to have equal opportunities in public, political, civil and military rights. Forcible conversions are not to be recognized, and those who fled from either country because of persecution

may return and reclaim their lands if they do so before December 31.

China. Word from Yunnan, in China's southwest, reports the shooting to death of a veteran of the China Inland Mission in his office in Kunming. Rev. F. E. Parry had served in China for thirty-eight years. Details were not available at this writing.

The secretary of the China Inland Mission in Shanghai reports that on January 1, 1950, there were 591 full members and 146 associate members of the mission actually in China. These 737 missionaries represent 83 per cent of the full membership and 37 per cent of the associate membership who are now on the field.

Burma. In spite of unrest and disturbances in the land, the Christian Church among the tribespeople of Burma continues to grow. In the Chin Hills baptisms during 1949 totaled 2,363, according to Baptist missionary Robert G. Johnson. This brings the total church membership up to 18,467, which is 12 per cent of the entire population of that region. Since children and some other adherents are not included in this count, it is probable that the Christian community represents about 20 per cent of the population. The remainder are animists and offer a fertile field for the continuing witness of the Christian gospel. Although the Burmese are mostly Buddhists, there are practically no Buddhists among the Chins.

Philippines. A recent listing of Protestant churches and missions in the Philippine Islands shows 352,486 baptized members in nineteen denominations. Two churches account for something more than half of this amount: the United Church of Christ and the Methodist Church. The number of foreign missionaries is 298, while the native ministers total 1,443. There are 477 Bible women and deaconesses.

Bolivia. A new missionary radio station is now in operation in La Paz, the lofty capital city of Bolivia. It was officially inaugurated in December by the Canadian Baptist Mission and is known as the Southern Cross Radio Station. Its programs are being heard in all the neighboring countries as well as in Bolivia itself.

Colombia. Some improvement in the situation in Colombia is promised as a result of inquiries made by our State Department. The Colombian government affirms that there has been no change of policy concerning missionaries, and that they may carry on their normal activities in chapels, private houses and schools. According to the Evangelical Foreign Missions Association, which has kept in touch with the State Department in this matter, this means that the visas granted some missionaries restricting their activities to chapels only are in error. The President of Colombia has sent out a circular to all governors instructing them to see to it "that Protestants suffer no further molestation and that said governors will be held responsible for their protection."

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ANSWERING YOUR

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NATHAN J. STONE

MOSES AND PHARAOH

What is the meaning of the words of Moses to Pharaoh in Exodus 8:9, "Glory over me"?—H.S., Chicago, Ill.

These words are thought by some to be simply an expression of courtesy as customary among the Egyptians. The expression occurs nowhere else. But some think it means more than that. It is as though Moses were saying, "It is only the desire to get rid of this plague, whose nastiness and misery you yourself are enduring as well as your subjects, which prompted you to send for me to entreat Jehovah to take it away, and not any desire to let Israel go. Nevertheless, I will yield to you, and you will *boast over me* in the matter when the plague is taken away." The expression would then mean that Moses understood Pharaoh's insincerity and implied it in this way.

Still another explanation is suggested by the ancient Septuagint Version which translates the Hebrew words of Exodus 8:9, "Appoint unto me when I shall pray." The Vulgate and other versions have the same sense. The context would support this view, supposing that the original word were slightly different or could carry some other meaning, which is quite likely on the analogy of a word very similar to it. Moses may thus be represented as saying to Pharaoh, "That you may realize that this is the doing of Jehovah, appoint, or make plain, the time yourself for the plague to be taken away, and I will pray the Lord to do so." "And he said, Tomorrow."

Or, as is most likely, and combining the sense of these explanations, Moses meant: "You may even have this advantage or glory over me by naming your own time, that you may know that the taking away of this plague of frogs is not the result of some fortunate or natural circumstance (such as, perhaps, the conjunction of certain planets, or some other coincidence), but that it is altogether and only the work of Jehovah, the God of Israel."

PAUL, JEW OR GENTILE?

My grandson in college is studying the New Testament. In answer to a question, he wrote that the apostle Paul was a Jew. He was marked zero on it with the notation that Paul was a Gentile. Which is right?—Mrs. H.S., Wisconsin.

It is almost incredible that a teacher of

Bible in a college should be so ignorant of the Bible as to mark such an answer wrong and to declare that Paul was a Gentile. There could be no plainer or more positive statement of the fact that Paul was a Jew than that found in Philippians 3:5 in which he calls himself "an Hebrew of the Hebrews." And if the teacher in question should be one of those who make the unwarranted distinction between Hebrew, Israelite and Jew, the apostle also declares himself to be "of the tribe of Benjamin," which tribe together with the tribe of Judah formed the kingdom of Judah to the south. The Jews of today are the descendants mainly of these two tribes and of large elements also of the other ten tribes mixed in with them.

One wonders how anyone could be at all familiar with such passages as Romans 9-11, and particularly 9:1-5 and 11:1, in which the apostle calls himself an Israelite, and declare that he was a Gentile.

Such a question would scarcely be worth attention except that it indicates such amazing and pathetic ignorance of a simple statement of fact in the Bible on the part of one teaching it.

THE BIBLE COMPLETE

A Mormon elder stated he could prove to me by my own Bible that we do not have the complete Bible. He mentioned such books as the book of the covenant (Exod. 24:4, 7), the book of the wars of the Lord (Num. 21:14), the books of Nathan and Gad (I Chron. 29:29), and others. How can we account for this? This is of course to support their claim that the *Book of Mormon* was given to Joseph Smith as a direct revelation from God.—R.B.P., Johnstown, Pa.

The book of the covenant is a record which Moses, no doubt, wrote himself. The book of the wars of the Lord is probably also a record compiled or begun by Moses as they went along. Several battles had been fought before he died, battles with the Amalekites and Amorites. Such a record might also include the miracles in Egypt and the final conflict with the Egyptians.

Nothing is more natural than that peoples should compile such records in detail for historical purposes. As such they were certainly not inspired or any part of a divine revelation. Nor is it contrary to the idea or purpose of a divine revela-

tion that such records be kept and referred to for information or confirmation of events to be recorded in the Scriptures.

The same is true of the other books mentioned, including those written by such prophets as Nathan, Gad, Ahijah and others, who were no doubt recorders as well as prophets.

In recording statements of historical fact in the Bible, the writers had these available and whenever necessary chose particular records or events under the direct influence of the Holy Spirit, according to the purpose of the Bible, which is not mere history whether of one people or many, but the setting forth of God's glory and grace in His dealings with sinful man in judgment and mercy.

The same is true of any allegedly "missing books" in the New Testament. The Bible as it is has been the means of setting forth salvation for that multitude of souls who have accepted its truth. It has also been the means as it is for our edification and inspiration, and the motive for all our sacrifice, service and witness to the utmost parts of the earth. The Word of God as we have it must be the criterion of worthiness or truth of any so-called "lost" books that may be found or of any self-styled revelations that may be claimed.

Certainly the hodge-podge which is called the *Book of Mormon*, allegedly given to Joseph Smith by the angel "Moroni," here in America in the year 1827, has absolutely nothing to add to our Bible of any worth or dignity or truth. All the circumstances under which the *Book of Mormon* is claimed to have been received suggest nothing less than a brazen fraud. It is significant that Mormonism has claimed additional revelations when it suited its purpose.

THE VEIL OF MOSES

Does the veil that Moses wore have any particular significance or meaning, or does it typify something?—M.G.J., Muldrow, Okla.

In the light of the New Testament, the veil which Moses wore is both significant and typical.

The radiance upon his face (not in the ordinary sense, but an actual physical phenomenon) was a reflection of that wonderful, eternal glory which he had been permitted to witness in the mount (Exod. 33:18-34:8). There are some who think that such a radiance was part of man's endowment at creation which he lost in the fall.

This radiance and glory was typical of the transcendent glory of the Lord Jesus Christ, veiled necessarily during His life on earth while clothed in His earthly manhood, although appearing for a while on the Mount of Transfiguration (Luke 9:31).

The apostle Paul uses the whole incident as typically showing forth the relative glories of the dispensations of law and grace (II Cor. 3:7-18). The glory reflected on the face of Moses was the glory of God's holy law. The fear of the children of Israel in the presence even of that glory was the fear of their sin-laden and guilty consciences for their great sin as yet not atoned for (Exod. 32). This glory of the law was a "ministration of

condemnation" (II Cor. 3:9) because they could not keep that holy law. Moses therefore wore the veil in speaking to them.

Since they refused the true "glory of God in the face of Jesus Christ" (II Cor. 4:6), which in *grace* inspires *boldness* (and not *fear*) even "to enter into the holiest" (Heb. 10:19), the veil of Moses is upon their hearts even now (II Cor. 3:15), preventing "the light of the knowledge of the glory of God in the face of Jesus Christ" from shining in.

♦ ♦ ♦

THE CONCORDANT VERSION OF THE NEW TESTAMENT

Can you tell me anything about the Concordant Version? Some tracts put out by the publisher of this version quote from it to support their view that there is no word in the Greek text which can properly be translated "eternal" or "everlasting," and that therefore there is no such doctrine as eternal punishment.—H.C.H., Williamsville, N.Y.

The Concordant Version of the New Testament seems to be the work of an individual chiefly, although "associates" are mentioned.

In the first place, the extraordinary claims it makes for itself arouse suspicions. In a pamphlet entitled *Introduction* it is stated: "Of the verb [in Greek grammar] the one *unsolvable riddle* has been the aorist. It is the most difficult of the most difficult. Yet we propose to make it so simple and easy that anyone . . . will be able to grasp the essential facts . . . [in] the English language" (italics ours). What the *greatest scholars* are said to have found so difficult is now made so *easy* for everybody.

In the second place, it subscribes to a number of errors and heresies. It denies "distinct personality" to the Holy Spirit. The Holy Spirit has personality, it concedes, but God and the Holy Spirit "are not two distinct individuals. Holy spirit is God's spirit . . ." "We deny that it is a *distinct personality*." A similar teaching is presented concerning the person of Christ. This is the ancient Sabellian heresy, which denied three distinct persons in the Godhead and considered Christ and the Holy Spirit as "modes" of God's manifestation of Himself.

Then there is the error concerning the doctrine of everlasting punishment. The word "everlasting" is simply transliterated *eonian* from the Greek. One whose native language is Greek, speaking of this version, declares that the word "*aiōniotes* is the only word we have in current use in Greek for 'eternity,' and *aiōnios* for 'eternal.'" "When we say in Greek, *zoēn aiōnion* we mean a life without end." By simply transliterating the Greek word as "*eonian* life," the Concordant Version deliberately obscures and denies the doctrine of eternal retribution.

Another serious matter is the reference to Christ as "a Son of God" in such passages as Mark 15:39; John 10:36; 19:7. It is true that there is no definite article in the original, but, as is the case in these verses, a word may be very definite in the Greek in some circumstances without the article. In any case the tendency,

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perhaps even the purpose, is certainly to cast doubt upon the nature of the Lord Jesus Christ.

The work is based upon a fundamental misconception of the nature of language as something mechanical and rigid. The purpose of consistency or uniformity in translating the same Greek word everywhere by the same English word altogether ignores the fact that the same word in different contexts does not always mean the same thing, nor can the meaning of a given word always properly be expressed by the same English word. On this principle the Concordant Version in Matthew 25:34 speaks of the "kingdom made ready for you from the disruption of the world." Here *disruption* instead of *foundation* fundamentally alters the meaning.

The attempt to achieve the strictest literality of translation is sometimes altogether ludicrous, and always awkward. John 15:1 is translated: "I am the true grapevine, and My Father is the Farmer." In Luke 8:39 the translation, "Be returning to your home and relate how much God does for you" not only lacks common sense, but is a gross misrepresentation of the text. John 3:4 is translated: "Nicodemus is saying to Him, 'How can a man, being a veteran, be begotten?'" The Greek word means nothing more than an old man. The rendering is queer to say the least. Think of translating John 14:14, 15: "If you should be requesting anything in My name, this I shall be doing. If you should be loving Me, you will be keeping My precepts." And of the promise of the Holy Spirit in John 14:16: "And I shall be asking the Father, and He will be giving you another comforter, that it, indeed, may be with you for the *eon*" (italics ours).

In spite of the claim to put "the original Greek before you," the author thought it necessary to write "expository notes" to this version, although he modestly exhorts, "Let no one found his faith on the notes, which are his fallible findings."

THE ALTAR OF SACRIFICE

Why must the altar of sacrifice be made of earth, according to Exodus 20:24, or if of stone (v. 25), why was "hewn" stone forbidden or any stone touched by tools?—J.S., Chicago, Ill.

In the first place, an altar of sacrifice made of earth was better adapted to the temporary abode and wanderings of the wilderness at that particular time. It need not be carried from place to place. Even an altar of unhewn stones could be left behind and another set up without much labor.

An altar of earth or unhewn stone as a humble edifice would be more appropriate to the confession of and contrition for sin and the acknowledgment of guilt with which a sinner approached it with his sacrifice as his substitute.

The ancient heathen world was given to elaborate and ornate structures as altars. There must be nothing like this in the altars of Israel. They might engender pride and turn the thoughts away from the humility of confession of sin and make sacrifice a mere form without

power or efficacy, as was so often the case in Israel's history.

It is likely that the prohibition against using tools in making such an altar was not only to forbid the use of richly carved and elaborate structures for the purpose of sacrifice, but also to prevent that idolatry to which the figures of animal and human forms carved on the altar would be so conducive.

Eskimo Station

[Continued from page 770]

The one bright spot in the village was the territorial school, of which it could be justifiably proud. It was under the tutelage of a most conscientious woman teacher who had been there for many years and loved her work with the Eskimo children. The educational standards were exceptionally high, and the children were given the same curriculum that they would have had in any grammar school in the States. There were more pupils than the tiny schoolroom could accommodate, so school was held in two shifts. The teacher stated that her dusky-skinned charges loved school and were most eager to learn, even to the point of asking to be allowed to take books home after classes. Moreover, there were no behavior problems.

In 1945 religious life, which sorely needed stimulation, was virtually at a standstill in the community, for the little incompleting church, belonging to the Swedish Mission Covenant denomination, was closed at that time for lack of a pastor. The congregation did, however, have infrequent visitations from a pastor in Nome, who flew over, weather permitting, in his own plane to hold services. It was not until August, 1946, that the Rev. Walter Anderson and his family arrived to take charge of the church and bring the message of salvation to these simple, soul-starved people.

The life of a missionary among the Eskimos is far from an easy one and at times can be most discouraging. In addition to being a man of God, a missionary must be a jack-of-all-trades. He must know how to build a cabin, if necessary, and how to heat it properly. He must be self-reliant and able to take care of and provide for his family under the most adverse conditions. In most instances, he will have to learn the dialect of the Eskimos among whom he works, for many of the older people do not speak or understand English. Then, too, he will have to be qualified to render assistance or advice in such diverse situations as, for example, in the event he is confronted with a mashed finger, an epidemic of German measles or a village feud. Frequently, he will be called upon to act as schoolteacher, postmaster, storekeeper and even U.S. marshal.

Sometimes at prayer meeting he may find his congregation to consist of but three or four fat squaws, each with a bawling baby on her back, tucked inside her parka hood. Other times, when the weather is not favorable for berry-picking, fishing or hunting, the congregation will be large. Actually, the natives love

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to attend church, though a missionary may wonder occasionally, upon looking down upon the rows of brown, upturned, impassive faces, whether it is religious zeal that brings them to prayer meetings or the love of congregating with one's neighbors and singing the stimulating old gospel songs.

The inner nature of the Eskimos is difficult for most white people to understand. Among themselves, and in their own language, they love to converse and tell stories and jokes, and their conversation is frequently punctuated by peals of rib-tickling laughter. In the company of white people, however, they are apt to be morose and most uncommunicative. The slightest event, such as the killing of a seal, is cause for a village celebration, and this calls for feasting, singing and performing their ancient native dances until far into the night. As a race these people have little, if anything, to look forward to, so they try to derive

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I Only Heard Him Speak . . .

LUCILLE ANDERSON TRIMMIER

I only heard Him speak,
I did not see His face.
His tone was tender, low,
And through the coming days,
Its purity and strength
Were near to me and sweet.
It gave me calm and gladness
Upon the busy street.

When next I heard His voice,
I went to Him to see
The loveliness of Him
Who gently spoke to me.
His beauty filled my soul,
It crowded self aside,
And I am glad I am Him then,
My Saviour, glorified!

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as much fun out of life as they can as they go along.

The Eskimos look up to and respect their village missionary, and once he has gained their complete trust and confidence, he could not ask for a more loyal or appreciative flock. Simple children that they seem to be, the Eskimos need God, and the hope and grace and strength that Jesus Christ alone can bring. Only by spreading the Christian gospel to every village, no matter how tiny and remote, can the white race atone for the many sins which it has visited in the past upon these defenseless people. Through this gospel they too can become our brothers and sisters in Christ, as many already have.

"The harvest truly is plenteous, but the laborers are few." "He that hath ears to hear, let him hear."

True repentance has a double aspect; it looks upon things past with a weeping eye, and upon the future with a watchful eye.

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INTERNATIONAL UNIFORM

SUNDAY SCHOOL LESSONS

WILLIAM CULBERTSON

July 16

Ruth, a Symbol of Family Loyalty

Ruth 1:8, 14-22

Memory Selection: *Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God.*—Ruth 1:16, A.S.V.

There are many lessons for the child of God to learn from any part of the Word of God. One of the proofs of divine inspiration is the inexhaustibility of the Scriptures. What one of us has not had the experience of reading a familiar passage and having come to our attention some truth which we had not seen before, some application which we had not realized.

The book of Ruth is no exception. A wonderful story in itself, it probably gives us the outstanding example of the Old Testament doctrine of redemption. It also has a typical significance, pointing forward to the Lord Jesus Christ, who as our heavenly Boaz has redeemed us. Many and striking are the practical lessons here concerning the walk of the child of God. The necessity for separation, the blessings of living in the will of God, the dealings of the Lord in chastisement, the comforts of the Lord for His people—all these and many more truths are found in this portion of Holy Writ.

Our lesson topic suggests that here we can discover something about family loyalty, and indeed we can—still another aspect of truth which this little book beautifully sets forth.

I. A Sorrowful Parting (v. 8)

Some time before this parting scene occurred, there had been another one. The family of Elimelech had left Bethlehem for Moab in time of famine. Since ordinarily God's will for His people was for them to remain in their own land, we cannot help wondering whether Elimelech did not make a choice which took him out of the place of God's best for him. While we would not set ourselves up as judges, nevertheless, God did deal with the family in Moab, and on her return Naomi did speak of the *Almighty* (1:20, 21), a name associated with chastisement (Job 5:17).

With the death of Elimelech, Mahlon and Chilion, Naomi decided to return to her home. The scene described in verse 8 is that of Naomi's bidding her daughters-in-law good-by. There is something moving here in that Naomi as the mother is leaving two women who had been beloved of her sons. In addition, the occasion was made the sadder because Naomi

seemed willing to leave the women in heathenism. Perhaps the proscription of Deuteronomy 23:3 loomed so large in Naomi's mind that she could not conceive of any possibility of the God of Israel accepting these two daughters-in-law. At any rate, she bid each of them to return to her mother's house. It is true she did invoke Jehovah's blessing on them, but she had no more to offer.

In keeping with this word from Naomi, Orpah remained in Moab. We do not hear anything more about her, and so can give no dogmatic statement as to what her spiritual condition was. If she went back into heathenism after having had some touch with the worship of Jehovah, it of course was a calamity. How careful we should be in the matter of our testimony even in time of sorrow.

II. A Strong Plea (vv. 14-18)

While Orpah was willing to leave Naomi and return to her home, the Scripture says, "Ruth clave unto her" (v. 14), and remained adamant in her decision. Her expression of faith is a very strong one: "Thy people shall be my people, and thy God my God" (v. 16). Ruth's life had definitely been touched by God in her connection with the family from Bethlehem. We cannot but believe that her husband (Ruth 4:10) must have lived before her in such a way as to commend his God. Even Naomi was persuaded of the conviction of Ruth, and without further remonstrance allowed Ruth to accompany her to Bethlehem (vv. 18, 19).

III. A Sad Prodigal (vv. 19-22)

We can say for Naomi that as she returned to Bethlehem she went back in penitence and confession. However poor her witness had been in Moab, she now took the place that all of us must take before God, a recognition of our own sin and failure.

Evidently sorrow had so changed Naomi's countenance that Bethlehem was moved upon seeing her, and incredulously the women asked, "Is this Naomi?" (v. 19). Her own word to them was no longer to call her Naomi, which means pleasant, but rather Mara, which means bitter.

Despite the fact that there was a famine in the land and that she and Elimelech felt it was necessary to leave the place in which God had promised to bless and meet His people, she confessed they went out full (v. 21). Now she was home again, and said, "Jehovah hath brought me home again empty" (v. 21). Her statement concerning her present condition was not quite true, since Ruth, even against her insistence that she remain in Moab, had come back with her. The rest of the story makes very clear the potentiality of great blessing that was with Naomi on her return. She arrived in Bethlehem at the beginning of barley harvest, which was the first

harvest of the year. God had dealt with her severely, and yet in it all He was the God who is enough, who tenderly cares for and comforts His people, even though He must discipline them.

July 23

Samuel, the Upright Judge

I Samuel 7:3-6, 15, 16; 12:1-5

Memory Selection: *Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground.*—I Samuel 3:19, A.S.V.

As another has said of Samuel, "He is the last and greatest of the judges, the first of the prophets, and inaugurates under divine direction the Israelite kingdom and the Davidic line. It is not without reason, therefore, that he has been regarded as in dignity and importance occupying the position of a second Moses in relation to the people."

Samuel and Daniel stand out on the pages of the Old Testament as individuals of genuine holiness. Such a statement does not mean that they were not sinners, for they were; but it does call attention to the fact that the Word of God, which does not hesitate to present the worst faults of the best men, is strangely silent concerning any great defection on the part of these two men. Samuel needed the provision God made for sinful men to approach Him, but beyond that provision Samuel evidently lived so close to the Lord that his life was exemplary. May God raise up more men of such character to be the leaders of His people.

I. A Preacher of Righteousness (7:3-6)

There was no equivocation in Samuel's preaching; he did not water down any message that God gave him to deliver. While he undoubtedly wanted to see Israel return to the Lord, he would not for one moment try to make it easier for them. The way back to God was the putting away of that which caused God's judgment. This preacher, therefore, demanded that the foreign gods and the Ashtaroth be put away (v. 3).

But more was necessary than negative action. The people were to direct their hearts to the Lord and serve Him. On the basis of such a wholehearted return to the Lord which showed its genuineness by casting out that which was unworthy and sinful, and by returning to the way and worship of God, Samuel promised that the Lord would grant deliverance from the hand of the Philistines.

The Spirit of God must have wrought in the hearts of the people, for the Scripture says, "Then the children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only" (v. 4). On such evidence of contrition and faith, Samuel gathered all Israel together to Mizpah. This seems to have been a town in Benjamin (cf. Josh. 18:26). It was here that at a later time Saul was chosen king (I Sam. 10:17).

Here the people of Israel gathered together at the call of Samuel, and as an indication of the depth of their contrition fasted and prayed and confessed their sin. God answered their prayer that day,

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



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for the Word of God says, "Jehovah thundered with a great thunder on that day upon the Philistines, and discomfited them; and they were smitten down before Israel" (I Sam. 7:10).

II. A Righteous Judge (7:15, 16)

That Samuel was utterly just in his dealing with the people and in settling problems brought to him is shown by way of contrast in I Samuel 8:2, 3, concerning his sons. It is specifically cited that his sons did not walk in his ways, but turned aside after money, took bribes, and perverted justice. It is too bad that such a good man had such reprobate sons. We do not know the reason, so we ought not to condemn Samuel unnecessarily. This passage comes the closest to any word of censure that could be leveled against Samuel's character. It is evident that Samuel did not take money, he was not a man who could be bought off. He tried as honestly and sincerely as he possibly could to render a just verdict in every case.

The Scripture selected for our lesson indicates that he took his work seriously. He was not content to remain in one place and have the people come to him, but seems to have established a circuit of places in which he held court during the year. He conducted such courts in Bethel, Gilgal and Mizpah. His own home (v. 17) was in Ramah. He also judged Israel there, and to show his faith in God he built an altar at the place of his residence.

Here, then, was a man who feared God, and who without fear or favor of men ministered in the cause of justice.

III. An Example of Righteousness (12:1-5)

When Samuel was old and Israel had made her choice of a king, Samuel spoke to them of his life among them. Certainly his character was of the highest type, for he could stand before the multitude and ask them to witness against him of any injustice. Samuel wanted to be so sure of himself here, that he offered to restore anything that any among them thought he had taken by fraud (v. 3). What a commendation when the people were able to respond, "Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand" (v. 4).

Any nation is blessed when her leaders are of the character of Samuel. All of us as Christians are so to live, for we shall give an answer to our Lord some day. We have a responsibility to do things so that men will understand our uprightness. What a pity when anyone of us does anything that besmirches the cause we represent, and dishonors the Lord whom we claim to love. The God who called us is great enough to enable us to live for Him.

July 30

David, a King Who Honored God

II Samuel 7:1-6, 17-22

Memory Selection: *Thou art great, O Jehovah God: for there is none like thee.*—II Samuel 7:22, A.S.V.

Dr. William M. Taylor has written of David's life as follows: "We must have felt, all through our study of this great man's life, how honest the biographies of the Bible are. Here is no hiding of imperfections, no cloaking of sins, no palliating or excusing of iniquity. David is spoken of as he was; and we see him to have been a man of like passions with ourselves, very far from being perfect, sorely marked, indeed, by sin, yet in the main a man of God. Though often falling into errors, he never made his nest in sin; frequently overtaken in a fault, yet not delighting in iniquity, he proved that the polarity of his soul was heavenward. Who so bitterly bewailed his sin as he did himself? Who so brokenhearted for his iniquities as he was himself? If his sins were exceptional, so was his repentance; and He on whom he rested would not cast him out."

David was a man of great versatility. We know that he began his life as a shepherd, that he excelled as a harpist and as a poet. He was a man who had strong urgings after God, while at the same time being a warrior of no mean ability, and a king of great reputation.

I. David's Desire to Build God's House (vv. 1-6)

While David for some time had to be occupied with matters of state, at length the time of comparative peace came to the kingdom. Because he had such a place in his heart for the worship of God, it is not surprising the thought came to him that something should be done about building a temple for the Lord. The impropriety of his dwelling in a house of cedar while the ark of God remained within a tent was very apparent to the king.

On David's disclosure of what was on his heart to Nathan, the prophet indicated that the king should go ahead with the burden of his soul. Evidently the prophet, sensing his genuineness and the generosity that prompted David to speak as he had, had not waited upon God for His mind in the matter. That night he received word from the Lord that necessitated his changing his message to the king. Later, when David gave the charge to Solomon concerning the building of the house for the Lord, he said to him, "The word of Jehovah came to me, saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight" (I Chron. 22:8).

Thus it was apparent to David that though his motive was good, and the plan was certainly not to be condemned, yet it was neither the time nor was he the man of God's choice for the building of such a temple. Through Nathan the Lord reminded him that God had not made any requirement with regard to a house of cedar (II Sam. 7:7), so that David was entirely free from such a responsibility. We do know, of course, that David gathered materials together for the building of the temple (cf. I Chron. 22:14; 29:4, 7).

That David took this instruction as from the Lord in the way in which he did, evidences something of his own greatness. It is not difficult to under-

stand that an Oriental king who is not used to having anyone oppose him might well have set his will and purpose to go ahead whether or no. David took this word as it should have been taken, a word which was not without its blessing, in that God made the definite promise that his son would have the privilege and that his dynasty would be guaranteed.

II. God's Promise to Build David's House (vv. 17-22)

That the prophecies immediately preceding this passage have to do with another who is greater than Solomon is evident. Great David's greater Son is certainly before us in the language of the covenant. "I will establish the throne of his kingdom forever," and "thy house and thy kingdom shall be made sure forever before thee: thy throne shall be established forever" (vv. 13, 16).

In response to such a pledge on the part of none less than Jehovah, David appropriately waited upon the Lord, acknowledged his own nothingness and God's greatness in power and in grace. It was altogether true that the Lord had taken David from following the sheep, had chosen him from a very humble family, had protected him through the years, and now had crowned his mercy and his blessing upon him by speaking of the perpetuity of his kingdom. The attitude of adoration, of worship, of praise becomes anyone who is the recipient of such grace.

Need we be reminded that we are the objects of such grace? For God laid hold upon us when we were without God in the world, when we were afar off, strangers from the covenants of promise, and has brought us nigh, made us His children, made us a kingdom of priests unto Himself. There is no room for pride, no place for self-glory. What David did is the only thing we can do, that is to bow before the Almighty with thankful hearts. Such grace so overwhelms us that there is little that can be said, but, oh, how much there is to be felt in one's heart.

August 6

Elijah, a Courageous Prophet

I Kings 18:30-39

Memory Selection: *How long go ye limping between the two sides? If Jehovah be God, follow him.*—I Kings 18:21, A.S.V.

We know comparatively little about the origin of the man called Elijah. From I Kings 17:1, we learn he was called the Tishbite, and that he was from Gilead. Gilead is the middle section of what we call today Transjordan. The word translated *sojourners* in the American Standard Version and *inhabitants* in the Authorized Version is actually Tishbe. Thus we could have a reference to a Tishbe of Gilead.

Coming from a very rugged country, Elijah was a man of sturdy character and strong conviction. The New Testament says that he was a man of like passions with us, but the context certainly would indicate that he was righteous (James 5:16, 17), and proves beyond per-

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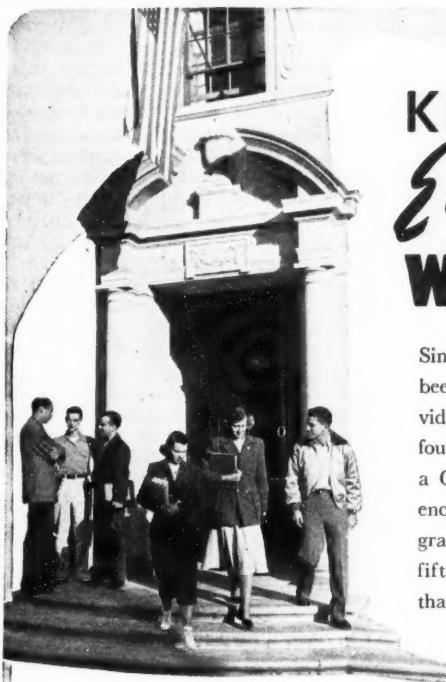
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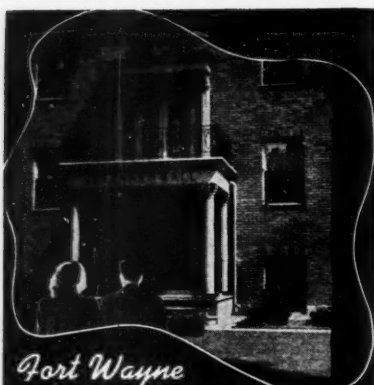
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adventure of a doubt that he knew how to pray.

There is something very brusque and sudden in his appearances in the sacred narrative. He appears and disappears with phantom-like suddenness. His was the difficult task of standing for God in a day when evil was rampant and high circles followed heathen customs and practices rather than submitting to the will of God. The selection for our lesson today is taken from the incident which occurred at Mount Carmel.

I. The Altar (vv. 30-35)

At the suggestion of Elijah, Ahab gathered all the house of Israel and the prophets together at Mount Carmel (vv. 19, 20). Elijah then put the question to the people as to their allegiance to Jehovah or to Baal. The conflict was joined with four hundred and fifty prophets of Baal over against Elijah standing alone for God.

Elijah evidently had the right to set the terms of the contest, and so suggested taking two bullocks, one to be chosen by the priests of Baal. After their bullock was slain, it was to be placed upon wood, and their god was to answer by fire.

The record of the unavailing supplication of these priests is given in verses 26-29. The prophet of God was not slow to chide them as in mockery he said, "Cry aloud; for he is a god: either he is musing, or he is gone aside, or he is on a journey, or peradventure he sleepeth and must be awakened" (v. 27). Elijah's bold irony not only mocked the prophets of Baal themselves, but called into question the very existence of such a deity. To think of a god who would not meet the need of his devotees on an occasion like this, or who would sleep at such an hour, was to cut him off from any claim of divinity.

Just before the time of the evening oblation, Elijah took over. Evidently there was an altar of Jehovah near by which he repaired (v. 30). Having taken twelve stones, according to the number of the tribes of Israel, he built an altar in the name of the Lord and made a great trench about it. After he had put the wood in order, cut the bullock in pieces and laid it upon the wood, he ordered that four jars of water be poured over the burnt offering and wood. This was done three times, so that water ran about the altar. Not content with merely wetting the sacrifice, Elijah also had the trench filled with water. These actions were taken to prove beyond any doubt the truthfulness of the prophet's own position. All of this would certainly be evidence to the people that if the sacrifice was consumed it would not be the result of any trickery. In addition, this would take the whole procedure out of the same class as that of the prophets of Baal. Even without the water on their sacrifice, it had not been consumed. How could a sacrifice covered with water be consumed by fire apart from divine intervention? Such was the kind of proof offered by the prophet, whose faith God abundantly honored.

II. The Prayer (vv. 36, 37)

All things being ready for the display

of divine power, Elijah came near and prayed. The God of Abraham, Isaac and Israel was besought to answer by fire in order to prove that He was God, and to vindicate His servant Elijah. The prophet reminded the Lord that what had been done thus far was in answer to His command. Therefore, being on praying ground Elijah cried out, "Hear me, O Jehovah, hear me, that this people may know that thou, Jehovah, art God, and that thou hast turned their heart back again." The purpose of the miracle was then definitely the vindication of God and His servant on the one hand, and the repentance and conversion of the people of Israel on the other hand.

III. The Answer (vv. 38, 39)

The simple record, given without any show or pretension, is, "Then the fire of Jehovah fell." The actual occurrence of the miracle makes prolonged explanation utterly unnecessary. It was the fire of God that fell, for it consumed not only the burnt offering and the wood, but the stones, the dust and licked up the water that was in the trench. When they saw what had happened, no wonder the people fell on their faces and cried out, "Jehovah, he is God; Jehovah, he is God" (v. 39).

This very expression "Jehovah is God" is the meaning of the name Elijah. Thus did God stand by His servant, thus did God show to the people of Israel His might and power, thus did God turn the hearts of His people so captured by idolatry from the vain worship of Baal back to Himself.

August 13

Ezra, the Interpreter of God's Word

Nehemiah 8:1-4a, 5, 6, 8, 10, 18

Memory Selection: *This day is holy unto our Lord: neither be ye grieved; for the joy of Jehovah is your strength.*—Nehemiah 8:10, A.S.V.

Ezra was a descendant of Aaron the high priest (Ezra 7:1-6). Had he lived in Palestine he probably would have ministered as a priest. Josephus says that he was the high priest of his brethren in Babylon. However, according to Scripture he was first of all a scribe, one learned in the Word of God. Ezra seems to have been the first one called a scribe, a title by which Artaxerxes designated him in his letter of instructions (Ezra 7:11).

Perhaps it would be wise to have before us the chronological order of the returns of Israel after the captivity. The return under Zerubbabel occurred in 536 B.C. (Ezra 2), that under Ezra in 458 B.C. (Ezra 7), while Nehemiah's return occurred in 445 B.C. Nehemiah, of course, simply returned to aid those who had previously gone back. Haggai and Zechariah are specifically called the prophets of the first group (Ezra 5:1).

I. The Word of God Read (vv. 1-4a, 5, 6)

Before the completion of the registration, in which certain were drafted to

Moody Monthly

dwelt in Jerusalem (cf. Neh. 7), the seventh month arrived, which brought the people to Jerusalem for the feast. In answer to the request of the populace, Ezra read the law of Moses.

This reading resulted in the building of booths in which to dwell during the feast (cf. Neh. 8 and Lev. 23:33, 34), and in repentance for their sins and intermarriage with foreigners (Neh. 9). It ultimately led to the sealing of the covenant (Neh. 10).

Both men and women were in the company which stood before Ezra. Even the children, we take it, who were able to understand, were in the multitude (v. 3). The reverence for the Book of God is indicated in the posture of the people (v. 5). Their wholehearted response in worship is seen in verse 6.

It is always a great day in the life of any people when they come face to face with the Word of God, and when their hearts are willing and ready to yield to it. Nor should we lose sight of the fact that there is tremendous importance in reading the Word of God. Whether that reading be done in public for a nation, in an assembly where both believers and unbelievers may come to hear the Word of God, in the household at a family altar, or in the privacy of one's own prayer closet, it is tremendously important to have the Word of God brought to bear upon our lives.

II. The Word of God Understood (v. 8)

In the assembly were those who "caused the people to understand the law" (v. 7). "They read in the book, in the law of God, distinctly" (v. 8), or as it is in the margin, "with an interpretation." In other words, the sense of the passage was given so that the people could understand. This seems to be something of the function of the scribe.

What a wonderful privilege to be given to any man. Thank God He has placed in His Church those to whom the Spirit of God has given the special gift of making plain the Word of God. Happy is any people with a minister who will make plain to them what the Word of God actually says. Certainly to have the privilege of standing in the holy place and to make plain the Word of God, only to turn aside to man's theories and purely earthly considerations, is to prostitute the greatest responsibility and opportunity a man could have.

III. The Word of God Bringing Blessing (v. 10)

At first, the reading of the Word of God brought conviction of sin (v. 9). However, the Feast of Tabernacles was particularly a joyous occasion (cf. Lev. 23:40). Hence the people were instructed to enter into the celebration with joy. Not only were they to depend upon the joy of the Lord as their strength, but they were instructed as well to care for those for whom nothing was prepared.

Evidently the people entered into the feast in the spirit which was enjoined upon them, for we read, "All the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the

words that were declared unto them" (v. 12).

IV. The Word of God Obeyed (v. 18)

Following the instruction in Leviticus, the feast was celebrated for seven days, and on the eighth day there was held a solemn assembly. In other words, we have here obedience to what was read in the Word of God.

The counterpart of this story as it concerns us ought to be apparent. If we as the children of God honestly and sincerely read the Word, it ought to search our hearts, it should make us realize wherein we have failed, and bring us to repentance. It should also increase in our hearts the joy of the Lord. It will strengthen us to meet temptations.

When the Word of God is given its rightful place, there will be many changes. Many of the improvements which men are trying to enforce by legislation will only be accomplished, yea, can only be accomplished, by the Word of God. Allow that Word free course in your life, and your life will be purified, your witness empowered and your joy made full. Then, in your blessedness remember those who have never even heard the name of the Lord Jesus—those "for whom nothing is prepared."

LOWER YET

I used to think that God's gifts were on shelves one above the other; and that the taller we grew in Christian character the easier we could reach them. I now find that God's gifts are on shelves one beneath the other; and that it is not a question of growing taller but of stooping lower; and that we have to go down, always down, to get his best gifts.—F. B. Meyer.



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OUTLINE and ILLUSTRATION

J. A. SPRINGER, EDITOR

MY PRAYER

Dear Lord, I ask of Thee today
To take this heart of mine
And cleanse it of all sin, I pray,
And make me whole within.

I cannot see Thy dear, sweet face
If there are clouds between
To hide Thee from me; Lord, today,
Wash me and make me clean.

Give me, O Lord, of Thy sweet grace
That I may sweeter grow;
That folks may see Thee in my face
Wherever I may go.

If there be bits of bitterness,
Or lines that tell of sin;
Dear Lord, I ask Thee, take my heart
And wash away my sin.

If it be in Thy house, O Lord,
At home, or on the street;
Oh, show Thyself upon my face
To everyone I meet,

That I may Thee with others share—
That happiness within
Can only come, dear Lord, from Thee
Who cleanses from all sin.

O Lord, be this my constant prayer:
Come, take away my sin;
Put love and trust, Lord, in its place;
Let Jesus dwell within.

—Mrs. Elmer Johnson

OUR GIVING

I Corinthians 16:2

It is to be

1. Periodical—"the first day of the week."
2. Personal—"every one of you."
3. Proportional—"as God hath prospered him."

—Charles E. Fuller

(supplied by Bernard R. DeRemer)

THE PASTORAL CARE OF A SHEPHERD'S HEART

III John

- I. His Love—"I love" (v. 1)
- II. His Prayer—"I wish" (v. 2)
- III. His Joy—"I rejoiced greatly" (v. 3)
- IV. His Commendation—"walk," "doest" (vv. 4, 5)
- V. His Encouragement—"Receive such" (vv. 6-8)
- VI. His Admonition—"Follow not . . . evil" (v. 11)
- VII. His Communion—"Face to face" (vv. 13, 14)

—J. G., Jr., in *The American Christian's Magazine*

The readers of this department are cordially invited to contribute from time to time original outlines for sermons, Bible readings, etc., that could find an appropriate and useful place in the columns.—Editors.

WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP

Galatians 6:7

I. They That Sow in Wickedness Will Reap Corruption

A. Nabal

1. He requited David evil for good (I Sam. 25:21)
2. The Lord smote him (I Sam. 25:38)

B. King Saul

1. He rejected God (I Sam. 15:11)
2. God rejected him (I Sam. 15:23)

II. They That Sow in Righteousness Will Reap Glory

A. Daniel

1. He lived a godly life (Dan. 6:20)
2. He prospered and became a pattern of righteousness (Dan. 6:28; 1:17; Ezek. 14:20)

B. Job

1. He was a godly man, who trusted God (Job 13:15)
2. God restored and blessed him (Job 42:10)

—Raymond G. Minnick

SOME HINTS FOR SUCCESS

Nehemiah 1-3

I. His Prayer (1:4-11)

- A. Reverent in its attitude (v. 5)
- B. Persistent in its suit (v. 6)
- C. Penitent in tone (vv. 6, 7)
- D. Scriptural in argument (vv. 8, 9)
- E. Humble in spirit (vv. 10, 11)
- F. Definite in aim (v. 11)

II. His Sacrifice (2:5)

- A. Of social status
- B. Of mercenary accumulation
- C. Of comparative ease

III. His Labor (2:12-16)

- A. Involved danger
- B. Entailed personal inconvenience
- C. Required moral courage

IV. His Appeal (2:17, 18)

- A. Solicited personal effort
- B. Promised divine aid
- C. Gained unanimous response

V. His Assignments (Ch. 3)

- A. Each to contribute life-toll
- B. Each to labor parallel to natural trade
- C. Each to contribute a fragment to the whole

—Selected, in *The Free Methodist*

THE CALL OF DISCIPLESHIP

- I. The Commission (Matt. 10:16)
- II. The Condition (Luke 9:23)
- III. The Provision (Eph. 6:11)
- IV. The Completion (Rev. 2:10)

—Virginia Noteboom

CHRIST, THE SUPPLIER AND SATISFIER

- I. To the *restless* He gives rest (Matt. 11:28-30)
- II. To the *hopeless* He gives hope (Rom. 5:5, 6)
- III. To the *helpless* He gives help (Heb. 4:14-16)
- IV. To the *lifeless* He gives life (John 10:9, 10)
- V. To the *friendless* He gives friendship (John 15:15)
- VI. To the *powerless* He gives power (Acts 1:8)
- VII. To the *joyless* He gives joy (John 15:11)

—George W. Myers

LIFE'S HARVEST

I cast a handful of small sins
Like thorn-plant seed among life's wheat,
And then forgot them every one,
Youth was so sweet.

THE PEACE OF THE GOD OF PEACE*

Philippians 4:1-9

Introduction: In this day when peace is the one desire of so many in the world, how sad it is that so few know how to attain it. Even many Christians do not seem to know the secret of peace in Christ. This passage reveals just what that secret is.

I. The Peace of Unity Among Brethren (vv. 1-3; Ps. 133:1, 2)

1. Attained through steadfastness (v. 1).
2. Attained through "one-mindedness" (v. 2).
3. Attained through helpfulness (v. 3).

II. The Peace of Complete Trust in God (vv. 4-7)

1. Attained through rejoicing (v. 4).
2. Attained through forbearing (v. 5).
3. Attained through committing (vv. 6, 7).

III. The Peace of Purity of Mind (vv. 8, 9)

1. Attained through thinking on good things (v. 8).
2. Attained through emulation of the apostle (v. 9).

Conclusion: We can have the "peace of God" (v. 7) only when the "God of peace" (v. 9) is with us. Are we walking with Him and experiencing His blessed peace?

"Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers."

—G. Coleman Luck

*This is the ninth of a series of outlines on Philip-
pians by Dr. Luck.

JAMES

Are you in the fruit-growing business for God? If not, you should be. Each of us as Christians should be interested in bearing fruit on the tree of his Christian life.

There is a small handbook tucked away in God's Library, between the books of Hebrews and I Peter, entitled "James," which contains the best Christian horticultural information one could desire. This handbook deals exclusively with the care and growth of the Christian life tree after it has been planted in the soil of the heart by Christ, and watered by the Holy Spirit. Not only is information given concerning works necessary for good growth, but also for protection against fire, by the control of a seemingly insignificant branch, the tongue, which can kindle a great conflagration if uncontrolled. Separation from the blights of sins of the world is also necessary for perfect, delectable fruit.

The Husbandman, Jesus Christ, is soon coming to gather the precious fruit of the earth for His heavenly kingdom. Let us have roots saturated with the water of the Holy Spirit that we may grow and bear much fruit for the Husbandman, that He may gather a bountiful harvest.

—Elfreida Pruitt

+ + +

A PREACHER'S PRAYER

I do not ask that crowds should throng the temple.

That standing room be counted worth a price;

I only ask that as I voice the message, They may see Christ.

I do not ask for pomp in church, or pageant,

Or music such as wealth alone can buy;

I only pray that as I voice the message, He may be nigh.

I do not ask that men may sound my praises,

Or flaming headlines spread my name abroad;

I only pray that as I voice the message, Hearts may find God.

—Ralph S. Centiman,
in *Preachers Magazine*

+ + +

CHOSEN

1. To bring forth fruit (John 15:16)

2. To be a soldier (II Tim. 2:4)

3. To work (Eph. 2:10)

4. To work with Him (II Cor. 6:1)

5. To witness (Acts 1:8)

6. To be epistles (II Cor. 3:2, 3)

7. To be like Him (I John 3:2)

—Wm. D. Loumaster

+ + +

CHRIST'S LOVE TO MAN

1. Is genuine (Mark 10:21)

2. Is self-sacrificing (John 15:13; Gal. 2:20)

3. Is responsive (John 14:21)

4. Is incomprehensible (Eph. 3:19)

5. Is faithful (Rom. 8:35-39)

6. Is enduring (John 13:1)

7. Is like the Father's (John 15:9)

—Harold Sayles,
in *500 Bible Studies*

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- (B5) Jesus walks upon the sea, saves Peter, calms troubled waters. John 6 and Matthew 14.
- (B6) Jesus, the light of the world, gives sight to a blind man. John 9.
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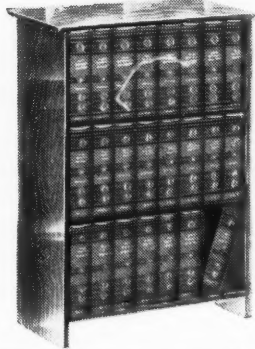
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OPEN DOORS

While walking down a corridor
One day, I paused to knock
Upon a certain door, but found
It tightly closed and locked.

I, disappointed, turned away
And almost failed to see
Another door, I'd passed before,
Swing open wide for me.

And then I heard a friendly voice,
And hurried down the hall,
"Come right in here, I locked that door
For fear that you might fall;

"'Twould lead you to a broken step
That's waiting for repair."
(A most distressful ending for
A door that looked so fair.)

Ah, life is like that corridor,
With doors upon each side,
Some locked and barred against our will,
With others—open wide.

Oh, can it be that lovely door
Through which I chose to go
Was just the one found locked because
God knew 'twould bring me woe?

And can it be, through eagerness
To push my way inside,
I passed the place He meant for me,
With door swung open wide?

Ah, thoughtfully He goes ahead,
And gently turns the key;
He knows what lies beyond each door,
And that's enough for me.

He only locks the doors to save
His children from distress,
And there beside the open doors
He waits to use and bless.

O loving Christ, how glad I am
Thou holdest still the key;
Just let me see the open doors—
I leave the closed to Thee.

—Alice Hansche Mortenson,
in *Log of the Good Ship Grace*

FEELING OR BELIEVING?

Someone asked Luther, "Do you feel that
you have been forgiven?"

He answered, "No! but I'm as sure as
there's a God in heaven.

"For feelings come and feelings go, and
feelings are deceiving;

My warrant is the Word of God, nought
else is worth believing.

Though all my heart should feel con-
demned for want of some sweet
token,

There is One greater than my heart
whose word cannot be broken.

I'll trust in God's unchanging Word till
soul and body sever;

For though all things shall pass away
His Word shall stand forever."

—Source unknown

There are certain plants of the Chris-
tian life, such as meekness, gentleness,
kindness, humility, which cannot come
to perfection if the sun of prosperity
always shines.

—F. B. Meyer

DOUBT OR FAITH?

Someone has said: "There is an old saying that doubt creates mountains while faith removes them. Once we allow the seeds of doubt to find lodgment, the questions and problems that trouble us loom larger and larger in our minds and hearts. Sometimes they become so great as to shut out the light and destroy the joy that belongs to Christian experience. On the other hand, when life is dominated by faith, the things that we do not believe become less and less significant to us, and the things we do believe more and more real. As we follow the light of faith, we find the Lord fulfilling His promise that 'if any man will do his will, he shall know.' Thus the mountains of doubt are destroyed, and faith becomes an unshakable assurance."

—F. C. H. Dreyer

JEREMIAH'S TESTIMONY

Jeremiah 15:16, 17

Discovery—"Thy words were found." To find God in His Word is the beginning of blessing.

Digesting—"And I did eat them." The soul assimilating the "bread of life."

Delight—"And thy word was unto me the joy and rejoicing of mine heart." The Word of God received always brings supreme joy.

Designation—"For I am called by thy name, O Lord God of hosts." All believers are called by the name of Christ — "Christians."

Differentiation—"I sat not in the assembly of the mockers, nor rejoiced." The believer must make clear the difference wrought by Christ.

Disassociation—"I sat alone." Ofttimes the Christian must separate—alone from the world, yet not alone, for the Lord is with him.

—George W. Pibworth

HE IS COMING

Great Bible interpreters and great Bible preachers have generally received much comfort from the doctrine of Christ's second coming. Read these words from the pen of Dr. G. Campbell Morgan: "To me the second coming is the perpetual light on the path which makes the present bearable. I never lay my head on my pillow without thinking that, maybe, before the morning breaks, the final morning may have dawned! I never begin my work without thinking that, perhaps He may interrupt my work and begin His own. This is now His word to all believing souls, till He come. We are not looking for death, we are looking for Him."

—Watchman-Examiner

WHO CAN FORGET?

This is the greatest proof of power—
The strength to lay it down.
The dust of centuries lies deep
Upon the once-proud crown
Of Nineveh or Babylon;
Though few remember them,
Who can forget a lonely hill
Outside Jerusalem?

—Leslie Savage Clark

Moody Monthly

Our Moody Readers

[Continued from page 741]

and quite a few of the workers are graduates of our own school. God is blessing our labors, and we have been able to see many souls turn from darkness to the marvelous light.

PINAR DEL RIO, CUBA

BESSIE YELEY

Your magazine is of great blessing in our seminary (Seminario Biblico Interamericano) library, both to the missionaries and to our students. Some of the advanced students have studied sufficient English to find real blessing and profit in reading the articles. Surely we are living in days in South America where we need all the extra helps possible for the understanding of the plans and purposes of God for us, His people, and for His precious work.

MEDELLIN, COLOMBIA

MARY JOINER

There are four workers here on our station, all of us Moody graduates, and we look forward to MOODY MONTHLY more than to any other Christian periodical. Quite often the message for Sunday evening family devotions is chosen from it. In this way we get a bit of the spiritual lift that you folks in America share each Sunday and two or three nights during the week. Especially was that true of the Founder's Week sermons which have been printed from time to time. The reading of them seems to carry through some of the strength and blessings of those great conferences of Christians.

NIGERIA, B.W. AFRICA

JUANITA KAISER

We who are far away from any English service enjoy your sermons from month to month, perhaps more than those in the homeland do. We thank the Lord that the magazine is still as true to the Word of God as ever it has been.

CONGE BELGE, AFRICA MARGARET J. MOORE



Beating Swords into Plowshares

[Continued from page 746]

Lord Jesus Christ, who has promised to return again to this world. When He comes, He, the Prince of Peace, upon whose shoulder the government will rest (Isa. 9:6, 7), "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:3, 4).

The second coming of Christ is the answer of the Scriptures to the world's greatest need of security; and for that coming we look as we labor in God's glad service. Even so come, Lord Jesus!

"When it seems hardest to pray, pray hardest."

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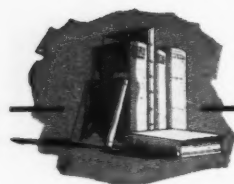
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NEW BOOKS

G. COLEMAN LUCK, EDITOR

Introductory Lectures in Systematic Theology, by Henry Clarence Thiessen.

The late Dr. Thiessen produced a remarkably complete and readable one-volume theology. The treatment is biblical rather than philosophical, following a premillennial and dispensational interpretation of Scripture.



Thiessen

Some parts of the work seem sketchy, but this is inevitable because of the space limitations and because Dr. Thiessen went to be with the Lord before completing the book. The first one-third of the volume is exactly as he wrote it; the remainder has been arranged from his syllabus and other notes by John Caldwell Thiessen.

Although he probably would have disclaimed such theological classifications, Dr. Thiessen's position wavers between a modified Calvinism and outright Arminianism. In anthropology he is Augustinian and traducianist, and holds firmly to the Scriptural teaching on total depravity. His treatment of the doctrine of election is the weakest part of the book. The kind of "election" which he postulates is really no election at all, but merely a sort of ratification by God of what man decides to do. This is inconsistent not only with the general teaching of the Bible, but also with the author's own views on the sovereignty of God.

The book is well indexed according to subjects, authors, Greek words, and Scripture references.

574 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$6.00. A.M.

Church Activities for Young Couples, by George Gleason.

Since "to a large degree the future of society and the Church depends upon the education and the character of the young homemakers and parents of the nation," this long overdue and much needed book should stimulate pastors, Christian education directors, and the Church in general to a serious consideration of this much-neglected phase of its Christian education program.

For almost twenty years Dr. Gleason has been conducting a quiet survey throughout the United States in churches of many denominations to determine the extent of aggressive ministry among young couples. This book is the result of his thorough analysis.

Readers of MOODY MONTHLY will not fully endorse the author's solutions to the needs of young couples, but no thoughtful reader can fail to be challenged by the result of his painstaking research.

127 pages. Association Press, New York (1949). \$1.50. H.E.G.

The Life and Epistles of St. Paul, by W. J. Conybeare and J. S. Howson.

Another valuable reprint of a "classic." Although this volume was written almost one hundred years ago, it is still generally recognized as the outstanding work in its field. Besides a scholarly but interesting account of the life and times of the apostle Paul, there is also an original translation of his speeches (from the Acts) and epistles. We cordially recommend this book to every sincere student of the Word.

850 pages. Wm. B. Eerdmans Publishing Co., Grand Rapids (1949). \$5.00. G.C.L.

The Open Secret of Christianity, by Nathan R. Wood.

This is a highly instructive and yet truly devotional book in which the author points to Christ as the very life of Christianity.

"Christianity is Jesus, His life, His character, His teachings, His personality, His ideals, His ethics, His work, His cross, His risen life, His redeeming grace, His social influence, His life in individuals, His kingdom, His life in churches, His truths, living in the world today" (p. 9).

Especially helpful in this work are the explanatory and illustrative material dealing with such subjects as the virgin birth of Christ, the deity of Christ, redemption through the atoning work of Christ, the life of the believer, and the second coming of Christ.

Dr. Wood is president emeritus of Gordon College of Theology and Missions. This volume serves as a fine companion work to the author's earlier famous book, *The Secret of the Universe*.

143 pages. Fleming H. Revell Co., New York (1950). \$2.00. J.M.



Wood

Train Up a Child, by Arthur L. Miller.

In order to unify the program of Christian education in the home and the church, there must be a common understanding of the means of Christian education and real co-operation between these two institutions. This booklet emphasizes some of the most important aspects of this program in ten readable, easy-to-follow chapters. Some of these are: "Guidance and Control of Children," "How to Deal with the Child Who has Sinned," "Training the Child in Christian Virtues," "Co-operation Between Home and Sunday School." Each chapter closes with suggested problems for discussion that will be found most stimulating to parent-teacher discussion groups.

Although definitely written in the language of and from the standpoint of Lutheran training, the booklet will be most valuable to all groups of Christian workers and parents who are today looking for ways and means of rearing their children in the nurture and admonition of the Lord.

61 pages. Concordia Publishing House, St. Louis (revised 1949). 25c. H.E.G.

An Introduction to Zen Buddhism, by Daisetz Teitaro Suzuki.

Zen (the abbreviation of the Japanese Zazen, which means roughly "to sit in meditation") is a sect of Mahayana (or "northern") Buddhism, which "originated in the southern provinces of China" (p. 69) many centuries ago, but which now exists in "virile" and "orthodox" form only in Japan (p. 110). The author (who is professor of Buddhist Philosophy in the Otani University, Kyoto) admits that Zen "may be called a form of mysticism" (p. 99), which claims to "transmit the essence and spirit of Buddhism directly from its author" (p. 32). Reason is disparaged, nay utterly rejected, and the devotees are urged to seek a kind of strange illumination or "new viewpoint" called *Satori*, in which they soar beyond reason and supposedly understand the mystical secret of all life.

Zen holds that everything a man needs is within himself. Therefore it has no scriptures, "no God to worship, no ceremonial rites to observe, no future abode to which

the dead are destined, and, last of all, Zen has no soul whose welfare is to be looked after by somebody else and whose immortality is a matter of intense concern with some people" (p. 39). Since Zen is admittedly incomprehensible even to highly trained Buddhists, this reviewer has no ent volume seems to him utterly devoid of meaning.

136 pages. The Philosophical Library, New York (1949). \$3.75. G.C.L.

Great Gospel Sermons.

Books of sermons can be either interesting or dry reading. This cannot be said of these two volumes into which the publishers have gathered a rich collection of outstanding sermons by deeply spiritual evangelicals of the past and present. The Christian public has been rendered a valuable service in these two books.

The sermons in both volumes are "gospel" in the sense of being *evangelical* rather than *evangelistic*, although there is evangelistic appeal in all of them. In Volume I ("Classic" sermons) there are messages by Finney (1875), Truett (1944), and Morgan (1945); besides Moody, Billy Sunday, Torrey, Haldeman and other Americans. Great British preachers like Spurgeon, F. B. Meyer, Gipsy Smith and J. Stuart Holden are also represented here.

Speaking of this series, the publishers say: "These are gospel sermons; they were one hundred and fifty years in the making, but are as fresh today as the old, old story which they tell."

When we come to the "Contemporary" sermons (Volume II) we have the same assortment of messages with a direct evangelistic appeal, such as Billy Graham's "Atonement," Dr. Ironside's "Fools—Wise and Otherwise," Rice's "The Criminal Who Wanted Another Chance," etc.

What faults there are in these two volumes are to be found in the editor's otherwise valuable biographical notes at the opening of each sermon. To cite examples, we would point out that Spurgeon Tabernacle in London seated 5,000 people and not 25,000. The paragraph on Finney says that he was "self-converted." It does not seem possible, either, that Finney could have rejected the doctrine of "original sin"; nor does the implication that Presbyterians do not believe that "all men might be saved," seem entirely correct. Nevertheless, these biographical studies are truly valuable and with the sermons they will make increasingly deep impressions on the hearts and lives of those who read them, or who hear the facts reproduced in sermons.

We would highly commend these volumes.

Vol. I, 250 pages; Vol. II, 243 pages. Fleming H. Revell Co., New York (1949). \$2.25 per volume, \$3.95 per set. A.M.D.

Worship Resources for Youth, by David R. Porter.

Resource materials on nine themes for worshipping youth are built around Scripture readings with related materials from the Bible and other sources. Comments are drawn from the pens of men and women of all centuries. Prayers, litanies, and graces accompany the readings. A leader may find some helpful suggestions here. The untutored young person, however, would encounter difficulty in separating the conservative material from that which is liberal.

192 pages. Association Press, New York (1948). \$2.50. A.K.G.

The Early Methodist People, by Leslie F. Church.

The title indicates the nature of the contents of this book. The Wesleys and the preachers of Methodism are not primarily in view, but rather the rank and file of the men and women who were members of the Methodist societies. This survey includes the spiritual experiences, personal conduct, family life, and modes of worship of these people. The aim of the author is to show the development of the social conscience and its application to the practical affairs of life. He shows that the life of the common man with treasures in heaven cannot be in-

different to the best interests of his fellow man.

This book is interesting and informative. Its reading leaves in the mind of the thoughtful man the question as to whether the standard of life and duty is to be gained from deductions from the truths of the Bible or whether it is to be gained by experience.

286 pages. Philosophical Library, New York (1949). \$4.75. P.B.F.

Secrets of Romanism, by Joseph Zaccchello.

The author of this revealing book is a converted Roman Catholic priest, who was "convicted by the Holy Spirit that most of his work was mockery and not in accordance with the Bible."

Some of the searching questions answered are, "Is the Roman Catholic Church the true Church of Christ?" "Is the Bible a sufficient rule of faith?" "Was Peter a Pope?" "Is there a purgatory?" "Do Roman priests have power to remit sins?"

Dr. Zaccchello believes that "the Roman version of the Bible proves that no Roman Catholic who reads the Scriptures can remain a Roman Catholic. . . . The Roman Bible itself condemns Romanism!"

Each chapter contains a number of discussion topics and questions to put to Roman Catholics. Also helpful are a list of Bible references and a detailed index. This is one of the most comprehensive coverages of the Roman Catholic case to be found anywhere.

225 pages. Loizeaux Brothers, New York (1949). \$2.00. H.D.L.

The Monty Trio's Great Adventure, by Andrew Mackinnon.

Boys who have been following the Monty Trio in their exciting adventures won't want to miss reading this all-out adventure, involving a final encounter with the notorious Scorpion. A fine Christian message is interwoven.

148 pages. Victory Press, Clapham Crescent, London (1949). \$1.50. J.M.

Mystery of Shadow Mountain, by Fred John Meldau.

A young people's pastor and writer gives us an intriguing story packed full of suspense and excitement, together with a pleasant bit of romance. High school young folk will especially want to read this wholesome novel about Van, Poke, Jim and their friends.

168 pages. Zondervan Publishing House, Grand Rapids (1949). \$2.00. J.M.

Jack Dawn and the Wizard of the Woods, by Joseph Welter Coughlin.

This is a Christian novel for boys. It is composed of a series of adventures centered around camp life in the north woods. There are vivid spots in the descriptive matter here and there, but the story itself lacks unity. The plot is almost impossible. The writer has gifts that could be developed, but they are not ready for professional display.

160 pages. Van Kampen Press, Wheaton, Ill. (1948). \$1.50. W.F.

Interpretation of the Book of Revelation, by Apostolis Makrakis.

This massive book of 554 pages is a verse-by-verse exposition of the Book of Revelation. It was translated from the Greek by A. G. Alexander, professor of English, Northwestern State College.

There are two appendixes, by the author and editor respectively. These make very strange reading indeed, as they set forth the author's belief that Christ would inaugurate His kingdom on the earth in 1896-97, a date which he later changed to 1937, giving a mathematical explanation for the change!

Whatever good one might derive from a study of this book would depend upon his previous knowledge. It would not be safe for inexperienced students to imbibe the teaching of this book without guidance from more erudite and mature Bible students. The method of interpretation is ex-

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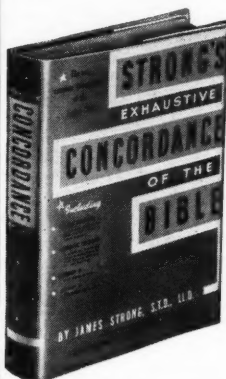
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treme historicist, as we may judge from, for instance, the exposition of Revelation 18:23b, 24.

We are unable to recommend this book to the Christian public. It is the result of a philosopher trespassing upon the holy ground of the Scriptures while yet apparently unaided by the only One who can lead into the real truth.

554 pages. Hellenic Christian Educational Society, Chicago (1948). A.M.D.

Larger Than the Cloud, by Charlotte Kruger.

Aside from being a wholesome and interesting Christian fiction book, Miss Kruger has woven into her book a very helpful scriptural truth concerning Christian experience: "The blue heaven is larger than the cloud"—a quotation from Elizabeth Browning. Altogether too many young people are depressed because of the clouds which cross their path, failing to realize that there is infinitely more abiding blue in the heavens than clouds which, in time, pass away making the blue of heaven more marvelous.

Remember, this is a Christian fiction book, not a Bible study course. For those who are always looking at the clouds, read Miss Kruger's *Larger Than the Clouds*. The author was the radio religious script writer for station WMBL, Chicago.

152 pages. Zondervan Publishing House, Grand Rapids (1949). \$2.00. G.S.S.

The Chain, by Paul I. Wellman.

John Carlisle, an Episcopalian clergyman in Jericho, Kan., seeks to reform a decadent community. The novel is beautifully written and possesses an unusually interesting plot. Conservative Christians will take issue with many of the religious sentiments of the book, and will very likely take offense at the author's realistic portrayal of certain phases of human depravity.

368 pages. Doubleday and Co., Garden City, N.Y. (1949). \$3.00. J.M.

Moira—Fate, Good, and Evil in Greek Thought, by William Chase Greene.

Since the beginnings of philosophy the problems of fate, good, and evil have always been more or less prominent in the minds of men. Although there is good in this world, evil, sorrow, and pain also exist. How can the two be reconciled? Are both to be laid at the doorstep of the Absolute? Is fate to be set above the Supreme Being? These enigmas yet remain unsolved in the best of human philosophies. Especially prominent are they in ancient Hellenic thought. In this volume Professor Greene traces these problems and the attempts made at answering them by early Greek poets and philosophers, such as Homer, Aeschylus, Socrates, and Aristotle.

The work will be of value especially to students of philosophy and theology. The Christian apologist will find it useful for background material. As the title of the book designates, the research surrounding these problems is restricted to Greek thought, and therefore does not deal with the Christian-theistic view as revealed in the Word of God. To the believer the Scriptures are the ultimate authority in such questions as these, and all others pertaining to God and the universe.

450 pages. Harvard University Press, Cambridge, Mass. (1948). \$6.00. J.M.

Common Sense About Fund Raising, by Robert Keith Leavitt.

This little book deals largely with the pros and cons of fund raising on a national scale. The author's analysis is based on national surveys conducted for welfare organizations, such as the American Cancer Society, the National Foundation for Infantile Paralysis, American Red Cross, etc. The statistical information and the subsequent analysis will prove valuable to those interested in civic, health, and welfare organizations and the methods employed in their fund raising campaigns.

75 pages. American Book-Stratford Press, New York (1949). \$2.00. L.E.M.

Pilgrim's Progress, Simplified Edition, by Dorothy Fay Foster.

This is a short condensation of Bunyan's well-known classic, attractively illustrated and nicely prepared for use as a gift. Good for younger children or for others who do not wish to read the full story.

31 pages. Standard Publishing Co., Cincinnati (1949). Glossy paper, 75c; board cover, \$1.25. G.L.C.

Wild Olive, by Margaret Van Briggie.

Here is young people's fiction at its best, clean reading with a deep-seated scriptural lesson.

Olive, who is in the throes of sowing her wild oats—hence the title "Wild Olive"—becomes attracted to Darv, the general run of young man. Darv futilely attempts to guide her from her wayward path. They are separated, and in the course of time Olive comes face-to-face with Christ, which meeting changes her from "Wild Olive" to Olive, the Christian.

By chance Olive and Darv meet again. Darv, learning that the wildness of Olive has been removed, attempts to begin where their romance left off. But having learned that Christians are not to be unequally yoked together, Olive rejects his wooings. From her consistent Christian life, Darv learns to know Christ.

This is a well-written book; it preaches its sermon impressively without detracting from the romantic side of the novel. It will make a worthwhile gift!

236 pages. West Publishing Co., Apollo, Pa. (1949). \$2.00. G.S.S.

End Time Shadows, by V. R. Thomas.

God's prophetic program is most interestingly presented by means of a unique arrangement of numerous headlines taken from today's magazines and newspapers. These revealing headlines are supported by prophetic Scripture portions from both the Old and New Testaments to prove the unalterable truth of Proverbs 14:12: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Mr. Thomas' principal objective is to lead the reader to a realization that man-made religions have been the cause of millions falling into the pernicious ways of Satan throughout the ages. This thoroughly sincere condemnation of false religions will be helpful in giving the honest seeker the answers to many of the world's problems today.

51 pages. Bread of Life Press, Burbank, Calif. (1949). 35c; three for \$1.00. L.E.M.

Treasury of Gospel Gems, Volume VI, I Timothy through Revelation, compiled and edited by Theodore W. Engstrom.

This is an excellent little volume of sermon outlines, sermon illustrations, sermon starters, quotable religious poetry, and seed thoughts. It contains five good indexes. The sermon outlines are from the section of the Bible under consideration. Some are quite complete and nearly all are preachable.

This reviewer feels that the value of the book would have been greatly enhanced if the last four sections had been correlated with the section of the Bible under consideration, instead of being of a general nature. This does not militate against the material, however.

This is one of the better books of its type and will undoubtedly have a wide circulation.

256 pages. Zondervan Publishing House, Grand Rapids (1949). \$2.50. A.R.H.

Play Today—Pay Tomorrow, by Lewi Pethrus.

This volume was written by a noted Swedish Pentecostal pastor, the membership of whose church has increased from 70 to over 7,000 during his fruitful ministry there. The English translation is credited to Dr. J. O. Backlund.

The book consists of nineteen articles or short essays. The subtitle, *A Study of Juvenile Delinquency*, is misleading, since the book is not at all restricted to this subject, but rather deals with moral conditions in general, with special emphasis on the

causes of these present evil conditions and on the separated life of the true Christian in the midst of such a world. While the conditions pictured are, generally speaking, those in Sweden, evidently the situation there is very similar to that in our own land; so the material loses none of its force because of this feature.

The book is indeed thought-provoking, and the position of the author is entirely a scriptural one. Earnest Christians everywhere will appreciate this helpful volume. 143 pages (paper). Philadelphia Book Concern, Chicago (1949). \$1.10. G.C.L.

The New Testament in English, A New Translation, by Ronald Knox.

This modern-speech translation from the contemporary Catholic scholar, Monsignor Ronald Knox of the English hierarchy, follows the Latin Vulgate. Where the latter differs from the Greek, the meaning of the Greek is given in a footnote.

Written in clear, readable English, the translation is marked by an appealing narrative style, and shows evidence of fine scholarship and a reverent spirit. Most of the notes are of a critical and historical nature with only a very slight Roman Catholic flavor.

This translation can be especially recommended as an aid in reaching Roman Catholics with the gospel.

573 pages. Sheed and Ward, New York (1949). \$3.25. J.M.

Blazing the Missionary Trail, by E. Myers Harrison.

Seven biographical sketches of missionary pioneers: James Wilson, Alexander Mackay, John Geddies, Solomon Ginsburg, Hiram Bingham, Mary Slessor, and Sadhu Sundar Singh. As in a previous book, the author has selected for each one the Scripture verse which seems to offer a key to that life and uses that verse to organize his treatment. The method at times becomes a bit artificial, but it does not detract from the intense interest of the stories of these truly heroic Christian lives. Several of these names are unfamiliar to American Christians generally, even that of the one American missionary in the group, Hiram Bingham. They deserve wider attention and we trust that this book will help in bringing to the Church of today the inspiration that the example of their courageous, self-sacrificing lives can provide.

144 pages. Van Kampen Press, Wheaton, Ill. (1949). \$1.50. H.R.C.

Dogmatics in Outline, by Karl Barth.

A series of lectures on the Apostles' Creed. Barth, who is regarded by many as the greatest theologian of our day, recently stated that this work best expresses his present doctrinal position. It is substantially conservative and orthodox, although here and there we may find ground for disagreeing with the author's interpretations, as, for example, in his giving atoning value to the sufferings of Christ during His whole earthly ministry, and not to His death alone. The monograph is a potent contribution to Christian apologetics.

155 pages. Philosophical Library, New York (1949). \$3.75. C.N.B.

Treasury of the Christian Faith, compiled by Stanley I. Stuber and Thomas C. Clark.

The editors call this "an Encyclopedic Handbook of the Range and Witness of Christianity," and have classified their material under fifty topical heads covering, largely, the whole field of Christian doctrine. For cross-reference purposes there is an index of authors, sources, and topics. The majority of quotations represent unscriptural, humanistic viewpoints.

Apart from the fact that there is much that is quotable and commendable, the inclusion of scriptural error and human opinion on unscriptural basis is sufficient for condemning the book. We do not recommend it for sale in Christian bookshops.

832 pages. Association Press, New York (1949). \$5.00. A.M.D.

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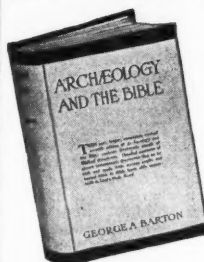
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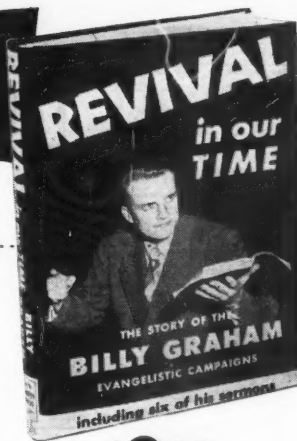
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Best Sermons, 1949-50, edited by G. Paul Butler.

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325 pages. Harper and Brothers, New York (1949). \$3.00. L.E.M.

The Message and the Silence of the American Pulpit, by Sabapathy Kulandran.

An evaluation of American preaching by a bishop and minister of the United Church of South India, this book might more accurately be titled, "The Message and Silence of the Liberal American Pulpit."

Speaking primarily of the liberal pulpit with which he is most familiar, the author declares that "the American pulpit is seeking for as much common ground as is possible with 'enlightened opinion' outside the Church," that biblical preaching is neglected, and that its preoccupation with social, economic and international affairs often has no specific relation to Jesus Christ. He adds that its silence on fundamental theological matters shows that ultimate truth is held unimportant as compared with the immediate.

No critique is made of fundamentalist preaching, perhaps because the author knows little about it, but more likely because he considers it not intellectually respectable.

222 pages. The Pilgrim Press, Boston (1949). \$2.50. H.R.C.

The Atomic Bomb in Prophecy, by Ralph C. Nelson.

The author, formerly dean of Omaha Bible Institute, attempts to show that the atomic bomb is a fulfillment of Zechariah's prophecy concerning the woman sitting in an ephah. He makes much of the lead weight used to seal the mouth of the ephah, and of the woman within, and of the connection with Babylon. Interesting, but speculative.

36 pages (paper). Christ for the World Publishers, Orlando, Fla. (1949). J.A.S.

The Parson Preaching, by Clement F. Rogers.

The principal value of this work lies in its practical suggestions for sermonic preparation. Specific methods are given for the collection and filing of material, and composition and delivery of sermons. The author seeks especially to help the beginner. Preachers and prospective preachers will find a wealth of practical information in this work.

130 pages. The Macmillan Co., New York (1949). \$2.00. J.M.

Effective Outlines and Illustrations, by Hyman J. Appelman.

This book of eighty outlines and twenty-five stories by the well-known evangelist is the second of this kind he has published. The outlines are given in their textual sequence from Genesis 1:3 through Revelation 14:7, 8, and each of the illustrations is related to a verse of Scripture. Illustrations and outlines are indexed topically and textually.

122 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.50. A.M.D.

Hindu View of Christ, by Swami Akhilananda.

The writer, who heads the Ramakrishna Vedanta Society in Boston, puts Christ on the same plane as other "incarnations," such as Krishna, Buddha, Chaitanya, Ramakrishna, etc. A long chapter on Christ and the cross absolutely ignores the substitutionary atonement. Another on "The Spirit of Easter" evidently rejects the bodily resurrection of our Lord. The author's plea is that "Hindus should welcome Christian missionaries and Christians should welcome Hindu missionaries as co-workers and co-builders of a harmonious civilization" (p. 282). This Christians cannot do without rejecting the clear teaching of the One who said, "All who ever came before me are thieves and robbers... I am the door... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 10:8, 9; 14:6, see also Acts 4:12).

291 pages. Philosophical Library, New York (1949). \$3.00. G.C.L.

How Do You Do? by Edward Kuhlmann.

A series of chats with the author, a Lutheran pastor of wide experience, on common everyday subjects. They are not gospel sermons but rather lessons in wholesome living with a touch of the religious aspect. A most commendable feature of the book is its brevity—each of the sixty chapters is but three pages in length.

188 pages. Wartburg Press, Columbus, Ohio (1949). \$2.00. G.S.S.

Christ, by Maximilian Beyer.

This is one of the most rationalistic, and in some respects blasphemous, treatments of the person and work of our Lord ever to appear in print. There is no justification for the publication of such a volume.

284 pages. Philosophical Library, New York (1949). \$5.00. C.N.B.

Present Day Methodism and the Bible, by Newton C. Conant.

This book unfolds the serious condition of the great Methodist Church, which has been mightily used of God in bringing the gospel message to the multitudes. It will bring sadness to those who are sincerely concerned about the state of Christendom. Yet the author has so clearly documented his claims, that there can be no doubt as to their truthfulness.

Mr. Conant has courageously done what Dr. James M. Gray said was the issue which faces every Christian witness; namely, that when facing apostasy he must either consent to it, compromise with it, or contend for the Christian faith. The author, in making clear the reasons why the Bible Protestant Church could not remain in fellowship with the Methodist Church, has chosen to contend for the faith.

107 pages. Bible Protestant Press, Camden, N.J. (1949). \$1.00. P.B.F.

Studies in Problem Texts, by J. Sidlow Baxter.

In this series of studies Dr. Baxter comes to grips with some of the most baffling texts in Scripture, dealing with them summarily and effectively. The untangling of problem texts in each message is then made a point of departure for powerful and compelling evangelistic appeals. This book should prove of great value to preachers and laymen alike.

192 pages. Marshall, Morgan & Scott, London (1949). \$1.50. C.N.B.

A Stranger in the Valley, by Norman E. King.

The author has woven an imaginative story about a young school teacher and the sequence of events leading to a better understanding with the people of her adopted community. The plot probably does not have enough challenge to hold the attention of the teen-ager or the young adult. It would, however, be enjoyed by younger readers.

136 pages. Zondervan Publishing House, Grand Rapids (1949). \$1.50. G.F.

Moody Monthly

Daily Life in the New Nation [Continued from page 751]

drivers in Hebrew—"City Limits," "Dangerous Curve," "Driver, your life and that of your passengers are in your hands, be careful."

Wherever one goes, the word known from the Bible and used by our Lord resounds—*Shalom*—"Peace." The common greeting is *Shalom*, and the common answer is *Shalom Uvracha*—"Peace and blessing unto you."

It sounds biblical and spiritual, and your heart is warmed by the implication of such greetings; but you cannot help asking, "What do these words mean? What spiritual significance do they convey? Are they merely a glib greeting, or do they point deeper?"

There is no doubt that only people who have in their hearts the peace of God which passes understanding can use the word "peace" in the proper sense, and only those who have been blessed by Him can know the meaning of the word *Be-rachah* (blessing). To others, these words are only as meaningful or meaningless as the individual has experienced it himself.

In a country still besieged by enemies all around, with thousands still homeless and living in tents and shelters, and others mourning their loved ones, and with problems besetting the whole nation, the word *Shalom* must call to memory the words of Jeremiah, "Saying, Peace, peace; when there is no peace" (Jer. 6:14).

The Hebrew language, whose greatest literary monument is the Word of God, lends itself more than any other speech to usages which to the believer mean so much, but little or nothing to the unbeliever. I remember the shock I had on the outskirts of Tel Aviv upon seeing a laundry working under the trade mark *Yeshua*—"Salvation." The Hebrew word for salvation, however, also means "to help," or "assist," or "aid."

One is nevertheless impressed by the fact that the rebirth of the land, the revival of the language, and the regathering of the people, all have deeper spiritual implications than are apparent on the surface. The Lord is restoring to the people "a pure language." To what end? "That they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:9).

ALONG WITH OTHER CHANGES a new type of Jew is emerging. Those born in Israel call themselves *Sabra*, which means in Hebrew "the fruit of a cactus tree." Cacti are found in abundance all over Israel. They make impenetrable hedges, growing so thickly that it is im-

possible for man or beast to penetrate their prickly wilderness. These cactus plants also bear fruit, the *Sabra*, which must be handled carefully with gloves or it will sting you. Inside the hard covering, however, is a sweet, soft, tasty, nourishing core.

The symbolism is obvious and the young Israelis growing up in the hot sun of the Holy Land love to be referred to as *Sabras*. Hebrew is their tongue from the cradle. From childhood they imbibe an admiration for hard work and a love for the soil. Thus a distinctive type of personality is being developed.

Driving from Nazareth to Haifa one day, we noticed a boy by the wayside giving the well-known hiker's thumb sign. This little fellow was so slender and appealing, we could not pass him up.

He was a high school boy on a brief vacation, visiting friends and relatives scattered all over the country. His father came from Greece. He told us all this in a torrent of Hebrew. "*Daber Leat*"—"speak slowly." I begged him again and again, trying to keep up with him. He slowed down for a while from 200 to a bare 150 words a minute, in which he told of all the beauties and glories of Israel and lauded the great achievements of the people.

All of a sudden he asked me, "Tell me, is America as beautiful as Israel?" It was a dangerous question, especially with this zealous youngster on the back seat and with me in the front.

I thought for a moment and then answered, "Well, you see, America has a beauty all her own, and Israel has a charm all her own, and the two cannot be compared." The youngster nodded, satisfied, and I was safe.

Morally, too, a new people is being formed in the State of Israel. They are tired of being the middle man, the trader, and the second-hand clothing dealer. They love the soil. They love to work with their hands. They are teaching the children the great history of Israel in their new tongue. A new cult of hard work, and a new honest, sincere attitude is visible everywhere.

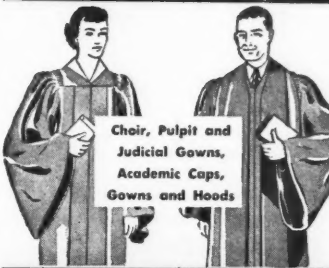
Christian workers and visitors in the country are unanimous in their comments that the Lord is creating in this ancient and so-called new country a new people for Himself. The clay is being formed; the dry bones are reviving; only the breath of God must yet come upon them to give them new life.

This will be the wonder of wonders, when Israel comes to know her Lord. For only in the Lord Jesus Christ can there be true regeneration for this people, and surely the Lord is preparing the stage for this great event, which will be the crowning glory in man's history, at the coming of our Lord.

"For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15).

[Next month Mr. Buksbazen writes concerning the spiritual life of the new Israel, in the third and last article of this series.]

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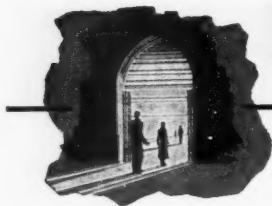
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But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isaiah 53:5, 6



INSTITUTE and ALUMNI

music course

NEW DIRECTOR WELL QUALIFIED

Years of study and varied experience as a pianist, organist, radio artist, teacher and choral director have helped prepare Donald Hustad, new director of the Institute's Music Course, for his important responsibilities. Mr. Hustad, whose appointment became effective June 1, succeeds Dr. Homer Hammon, director of the Music Course from 1936 to 1942.



Hustad

The new director will have complete charge of all Institute teaching and musical performances, with the exception of music on practical Christian work assignments and in the Radio Department. His work will be largely administrative and promotional.

Reared at Boone, Iowa, in the atmosphere of the Boone Biblical College, Hustad has spent most of his life in contact with the musical phases of Christian education.

At four he was already trekking a mile down a country road for piano lessons. By the time he was ten, he was playing the piano for broadcasts originating from the Boone Biblical College's radio station. In high school he not only played piano, but also the trombone, French horn, flute and cello. Still he found time for sports and for work in a local printing shop.

Hustad received his bachelor of arts de-

gree in music from John Fletcher College (now Kletzing College) in Iowa and his master of music degree from Northwestern University in 1945. He has also studied at the American Conservatory in Chicago and has been a pupil of such prominent teachers at Heniot Levy, Harold VanHorne, Florian Mueller and Leo Sowerby. In recent years he has taught piano and organ at Wheaton College, the Chicago Evangelistic Institute, and at Olivet College, where he also was conductor of the college symphony orchestra.

In 1942 he became a member of the radio staff of WMBI—a position he has held ever since—and was the station's full-time supervisor of music from 1943 to 1945. He joined the Institute's faculty as a special instructor in 1947, teaching advanced conducting and directing the choir class and Moody Chorale. He is also arranger and music director of Club Time, a broadcast of hymns over the ABC network.

Buoyant, versatile, well-liked by his students, who still are amazed by his ability to pick out just the one voice in eighty that is only a shade off-key, Hustad—and the Moody Bible Institute—look forward to an expanding music department for the Lord's glory.

alumni

BREAKFAST FOR BAPTISTS

A highlight of the recent Southern Baptist Convention in Chicago for many former students was the alumni fellowship breakfast held at the Hotel Sherman May 11. More than 135 persons—alumni and members of the Institute staff—were present.

Dr. William Culbertson, Institute presi-

dent, spoke to the group on the subject, "I Have Finished My Course." Alumni President Alfred B. Smith presided as master of ceremonies, also leading the group in singing. Herbert Lockyer, Jr., executive secretary of the Alumni Association, gave a report on the progress of the alumni work.

During the convention, which was held May 9-12, more than a thousand visitors, some in ten-gallon hats and others in summer whites, were conducted on Institute tours.

trustee

BUSINESSMAN NAMED TO BOARD

Elnor A. Edman, treasurer of the Berwind Fuel Company, Chicago, was recently appointed to the Institute's board of trustees for a two-year term. He is a brother of Dr. V. Raymond Edman, president of Wheaton College.

Mr. Edman, who is a member of the Mission Covenant church, is active in various Christian organizations. At present he is serving as secretary-treasurer of the Christian Business Men's Committee International.

films

OPEN PHILADELPHIA OFFICE

A new film rental office to serve the east central and southeastern seaboard states has been opened in Philadelphia. Established to help relieve the heavy demand for gospel-science films and to facilitate wider distribution of Institute-made pictures, the new office is located in the Schaff Building at Fifteenth and Race Streets. Hedley Parker, film representative for eastern Pennsylvania and lower New Jersey, is in charge.

Other rental offices will probably be opened at an early date at strategic points. A film rental service for the Wisconsin area is already being operated by the Institute Film Department in Chicago.

moody press

TESTAMENT SALES GROW

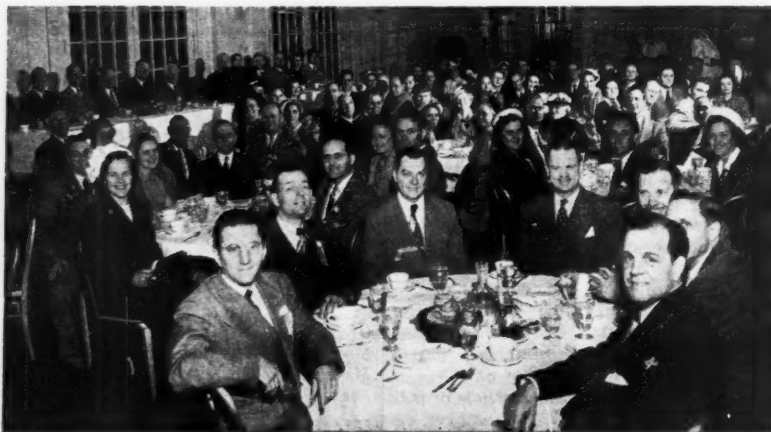
The Williams' translation of the New Testament, reissued October, 1949, by Moody Press, is becoming a biblical best-seller.

The translation, work of Dr. Charles Bray Williams, former professor at Baylor University, is now in its fourth printing by Moody Press. A total of 22,000 copies were released in the first three printings.

Dr. Williams, who was professor of Greek and New Testament at Baylor, spent almost twenty years in translating the original Greek text into what he calls "the people's language." His aim was to present this portion of the Scriptures in modern language so that the "cobbler, cowboy, cab driver and plowboy could understand as easily as the scholar or preacher."

Today, at eighty-two, the translator resides at Lakeland, Fla., after an active life as a teacher and preacher. He terms his work a "translation of the thought of

SMILES AT BREAKFAST—Alumni and members of the Institute staff enjoyed pleasant fellowship at the alumni breakfast held in Chicago's Hotel Sherman during the recent Southern Baptist Convention.



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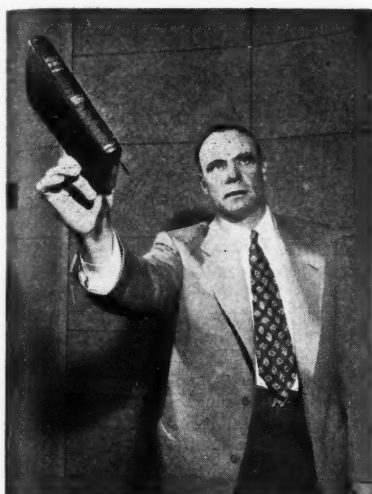
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Pitching arm to the fore, Kirby Higbe, New York Giants' pitcher, was photographed with a Bible in hand after giving his testimony for Christ over radio stations WMBI and WMBI-FM. (Chicago Daily News Photo)

the writers with reproductions of their diction and style."

Begun at the suggestion of a student, the translation was first printed in 1938.

radio testimony

PITCHER TELLS OF CONVERSION

An unusual interview with Kirby Higbe, Christian pitcher for the New York Giants, was recently presented in a fifteen-minute broadcast over the Institute's radio stations, WMBI and WMBI-FM.

Higbe told radio listeners of his conversion last March during the evangelistic campaign conducted by Billy Graham at Columbia, S.C.

Also appearing on the program were Lee Pfund, former pitcher with the Brooklyn Dodgers, now baseball coach at Wheaton College, Wheaton, Ill., and Bill Boyle, former business manager of the Philadelphia Phillies Farm System, now circulation manager of Moody Monthly. Walter Carlson, chief announcer for WMBI and WMBI-FM, was the interviewer in charge.

india

UNSEEN AUDIENCE SEES PICTURE

The Institute gospel-science film, "God of Creation," was recently shown to an unseen audience in Madras, India. It came about this way.

After an invitation to show the film at a Mohammedan girls' college, Dr. Norton Sterrett, Christian missionary, and his assistant set up the projection equipment at the designated time. Then, at the request of one of the supervisors, they left the auditorium.

Returning later for the showing, they found the hall dimly lighted and filled with women students whose faces were carefully veiled in accordance with *purdah* tradition. This tradition requires that women's faces remain unseen by

men, except for the husband and close relatives.

"God of Creation" has been shown twelve times in Madras, including three showings at government colleges and one at a Catholic college, a news letter from Dr. Sterrett reports.

missionary technical course

INSTRUCTOR MADE CAA EXAMINER

Paul M. Wertheimer, flight instructor for the Missionary Technical Course at the Institute, was recently appointed flight examiner by the Civil Aeronautics Administration. Wertheimer serves as special flight instructor and adviser to Paul Robinson, co-ordinator of the course.

With more than twenty years experience in flying, Wertheimer has worked with Lockheed and Douglas airplane manufacturers. During World War II he was a flight instructor at Thunderbird Field, Ariz.

now available

RELEASE NEW MISSIONARY FILM

Life among the Tzeltal Indians, their unusual customs, and above all the transforming power of Christ as brought to them by a young missionary pioneer, is highlighted in the new Institute sound and natural color film, "The Bill Bentley Story."

The twenty-minute film portrays the story of former MBI student, Bill Bentley, who ministered to the Tzeltal Indians in southern Mexico. While there he learned their language and reduced it to writing for the first time, when he translated portions of the Bible.

When Bill died in August, 1941, six days before his wedding date, his fiancée, Marianna Slocum, determined to carry on his work.

"The Bill Bentley Story" shows the Tzeltals as they are today. Scores of them are Christians and are learning to read the entire New Testament in their own language.

The film is now available free of charge upon request to the Film Department, Moody Bible Institute.

from overseas

PACHE VISITS MBI

Dr. Rene Pache, president of Emmaus Bible Institute, Vennes sur Lausanne, Switzerland, visited MBI recently to confer with Robert L. Constable and other Institute officials concerning the showing of gospel-science films in France, Belgium, and French-speaking Switzerland.

Dr. Pache is associated with the Evangelical Center for Information and Action and also with the Scripture Union publications in French. He is vice-president of the executive committee of the International Fellowship of Evangelical Students (Inter-Varsity Christian Fellowship).

Called the "Dr. Ironside" of Europe, Dr. Pache teaches the Bible fluently in five languages: English, French, German, Italian and Roumanian.



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new ministry

TO TAKE FILMS TO NEGROES

Leamon Sowell, MBI graduate of August '49, and a postgraduate student for two terms, has been appointed film representative among Negroes in Chicago.



Sowell

Sowell says that a special burden for the showing of the Institute's gospel-science films among his own people has been laid upon his heart.

An army veteran of World War II, Sowell began his ministry by preaching while stationed in England. His commanding officer told him of the Institute, and his chaplain recommended that he apply for training.

former instructors

TWO CALLED HOME

Two former members of the faculty and staff of Moody Bible Institute, A. Hershey Leaman and John R. Riebe, have completed their earthly pilgrimages and have gone to be with the Lord.

Mr. Leaman, who was associated with the Institute from 1920 to 1932, died May 27 in Chicago following several months' ill health. He was seventy-two years old.

A graduate of the Chicago Theological Seminary, Mr. Leaman served as assistant and acting director of practical Christian work at the Institute and as a member of the faculty. For twenty years, he was pastor of the Mennonite Home Mission in Chicago, serving later for a similar period of time as pastor of the First Mennonite Church of Chicago. He retired from the latter position last November because of illness.

Mr. Riebe, who had recently passed his eightieth birthday, died May 30 in Geneva (Ill.) Hospital, following a short illness. For more than twenty years he had made his home in Wheaton, Ill.

Beginning his Christian service as a YMCA secretary, Mr. Riebe served in Africa under the Africa Inland Mission. At the Institute he served successively as director of the Extension Department, director of the Christian Workers Bureau and as a member of the faculty from 1914 to 1943. For some time he also edited Institute and Alumni news in MOODY MONTHLY. In recent years he had contributed to various Christian publications. One of his last articles, "The Farsighted Vision," appeared in MOODY MONTHLY for May.

The Institute, graduates and friends thank God for the ministry of these two faithful servants.



News Report

[Continued from page 769]

in 1521. Sixty-five per cent of the town—including three of the four Protestant churches—was destroyed during World War II. This will be the thirty-second church to be built by Lutherans in Germany since the war.

HUNGARY—A council of the Hungarian Lutheran Church has recommended that Pastor Laszlo Dezser, a Communist from Budapest, be named as successor to Bishop Lajos Ordass, imprisoned leader of the church. The Bishop was charged with manipulation of foreign currency in 1948. He pleaded not guilty, but was sentenced to two years' imprisonment.

SPAIN—Protestants are being attacked as disloyal by Arriba, publication of a Spanish fascist organization. Charges are that the Protestants backed the Communists during the Spanish civil war, that they proselyte with political motives, and that they keep their churches going on foreign funds.

ITALY—Lutheran congregations in Italy are growing, according to a denominational report. Organized in the fall of 1949, the Evangelical Lutheran Church of Italy now has 3,320 members in thirteen churches. While most services are in German, some churches are beginning to hold services in Italian.

ISRAEL—Iraqi Jews are arriving by plane, swelling its already crowded immigrant camps. Shortly after observing the second anniversary of its independence, Israel received a belated birthday gift in the form of full recognition by Britain.

CHINA—Many of the nearly 2,000 Protestant missionaries still working in Communist-occupied territory are encountering financial difficulties, according to the Chicago Daily News Foreign Service. A recent dispatch reports that in some areas Communists have classed mission hospitals as "business enterprises," levying heavy taxes on these institutions. Other mission hospitals have been required to purchase Communist "victory bonds," and in some cases have been closed or taken over by the local governments. In other areas Communist authorities have taken a more lenient attitude, even helping hospitals obtain drugs and supplies of rice.

From Here and There

Meeting in Detroit Mich., fifteen religious pacifist groups in eleven Protestant denominations recently ended a four-day conference on the Church and War with a plea to churches to "no longer rely upon or support war or the preparation thereof as an instrument of national policy." Delegates also urged the church to discontinue the military chaplaincy, substituting for it a "supranational ministry to all men, friend and foe alike."

After days of national mourning, a 300-year-old black rock venerated as Costa Rica's patroness was found in the Roman Catholic basilica from which it

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had been stolen. Thieves had stripped the image of \$185,000 worth of gold and jewels.

¶ Southern Baptist work in California will be ten years old this September. Since the denomination's California state convention was organized September 6, 1940, the total number of churches has grown to 250, only five of which came from other Baptist groups. The convention expects that by June, 1951, the number will have increased to 300.

¶ A church belfry in West Kingsdown, England, recently yielded twenty-three wheelbarrow loads of sticks and rubbish collected by rooks and squirrels.

¶ More than one-third of the juvenile delinquents in this country are children of divorced parents, according to Dr. William D. Wilkins, associate professor of guidance at New York University.

¶ Figures released by the U.S. Bureau of Census and Department of Commerce show a 266 per cent increase in dependent families from 1932 to 1947, a 32 per cent increase in the F.B.I. record of violent crime rate, a 52 per cent increase in the number of women sentenced to federal prisons, and a 272 per cent increase in the number of dependent children in the United States.

The Acts of the Apostates

[Continued from page 761]

good man in the eyes of other men. He may not be iniquitous, criminal or depraved. Nevertheless, the Bible calls him ungodly, because he lacks the quality of godliness mentioned some fifteen times in the Scriptures. Jude is not speaking of outward appearances, but of the heart (I Sam. 16:7). When the heart does not accept all of the Word as given by the

Lord, the Holy Spirit labels that heart "ungodly."

It cannot be said of such a man that he "is poor and of a contrite spirit, and trembleth at my word" (Isa. 66:2). He may profess belief in God, but he does not believe in the God of the Bible, the God and Father of our Lord Jesus Christ. He may speak of God as love, stealing the phrase from the Bible he despises; but he rejects God's wrath against sin, God's holiness, God's acceptance of the finished work of Christ on behalf of sinners who otherwise would merit His wrath.

No matter how often the universal Fatherhood of God may be proclaimed as a Christian doctrine, it is not possible to believe God is the Father of all men and at the same time believe also that what Christ said to some men is true, "Ye are of your father the devil." No matter how gifted and persuasive a religious leader may be, we must recognize him as a living example of apostasy, an ungodly man, if he lacks that reverential awe for the God of the Word, and for the Word of God, which has marked the true Church throughout its history.

SECONDLY, an apostate changes or perverts the grace of our God into lasciviousness. Perversion of the doctrine of grace is one of the touchstones which indicate a falling away from the truth. Grace is often defined as unmerited favor, or favor granted when judgment has been merited. We are saved by grace, apart from the deeds of the law (Eph. 2:8, 9). When this precious truth of the Bible is perverted into license to sin, apostasy has come in. One of its earmarks is exhibited when a professing Christian thinks he may do as he pleases, go where he pleases, indulge fleshly desires freely, surrender to evil tendencies. Theologians apply the name "antinomianism" to this phenomenon of lawlessness.

It is an interesting fact that the grace of God is said in Titus 2:11-13 to teach us, who possess salvation, to deny ungodliness and worldly lusts, while living soberly, righteously, godly, and in continuous anticipation of the appearing of the Lord Jesus. Thus, it is impossible to pervert the grace of God into lasciviousness without first setting aside a part of what God has revealed about His grace. Apostasy always begins with the rejection of the written Word of God. When something is placed above the Word, whether tradition, custom, creed, loyalty to an organization, or anything else, no matter how good in itself, there is at least danger that it may lead to apostasy.

Finally, an apostate denies our only Master and Lord, Jesus Christ. It is almost startling to read this statement in an epistle written some nineteen hundred years ago, after witnessing the denials which characterize our own generation.

There are four parts to the title of Christ used here. In order, they speak of His universal sovereignty, His position as Lord of the believer's life, His Saviourhood, and His Messiahship. All four are being denied today by "certain men" who have "crept in privily."

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IN A PECULIAR way, the twentieth century in particular seems to be described here, since so many are now characterized by what they deny rather than by what they believe about the Lord Jesus. The apostle's statement in II Peter 2:1, 2, seems already to have had a large measure of fulfillment. False teachers are among us. They have brought in "damnable heresies, even denying the Lord that bought them." Many now follow their pernicious ways. By reason of them the way of truth is evil spoken of.

Little though they heed Him, our Lord said of them, "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:33). To this agree the words of II Timothy 2:12, "If we deny him, he also will deny us." The plain language used by the Holy Spirit ought to rebuke anyone who is timid about rebuking unbelief: "Who is a liar but he that denieth that Jesus is the Christ? He is antichrist, that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father" (I John 2:22, 23).

Denying the Lord that bought them, denying His virgin birth, miracles, substitutionary death, bodily resurrection, promised return; having a form of godliness while denying the power thereof—these are only some of the denials marking men as apostates in our own time.

There seems to be a definite downward progress in verse 4 of Jude: first, the absence of any real reverence for God and His Word; then a twisting of the blessed doctrine of grace into an excuse for sin; and open denial of the Son of God as Saviour and Lord.

Such things begin secretly in an unbelieving, unregenerate heart. They grow on the same stony soil which refuses to allow the Word to take root after it has been sown there. Finally, they break out into the life, and lead to the state described in Titus 1:16, "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." This is a definition of apostasy when it has reached its inevitable final stage. The man who today secretly departs from the truth will ultimately become a living demonstration of the truth of the Word of God.

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Insulation Against Revival [Continued from page 749]

And we should be encouraged to pray by the manifest outpourings of the Spirit of God as seen in the revival fires springing up all over the land. "Brethren, pray for us."

The apostle Paul directs our prayers to the Father of our Lord Jesus Christ (Eph. 3:14). He is the One who sends the Spirit to perform His ministries in our hearts (v. 16). It is He who "is able to do exceeding abundantly above all that we ask or think" (v. 20). "It is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). It is an amazing provision of divine grace that even as we bow our knees unto the Father for our spiritual needs, the Spirit Himself makes intercession so as to help our infirmities (Rom. 8:26).

God must do a work in our hearts in order that Christ may dwell there. Consequently, the apostle prayed that the Father would grant us "to be strengthened with might by his Spirit in the inner man" (v. 16). More is in view here than that indwelling which is a necessary result of every new birth. It is that Christ may settle down or dwell deeply in each heart, occupying its vision, filling its thoughts and controlling its actions.

The inner man must be strengthened to become such a dwelling place for Christ. Because of such expressions as

"Christ, who is our life" (Col. 3:4), some have failed to recognize the distinction between the believer's personality and the indwelling presence of Christ, and this to the neglect of developing the inner life so that Christ may dwell in it and have communion with it. "If any man be in Christ, *he is a new creature*" (II Cor. 5:17). Not only is the new creature in Christ, but Christ must have the new creature in which to dwell. And that new creation must be strengthened for His indwelling presence.

Paul desired to know the fellowship of Christ's sufferings. God-given strength of character is needed to contemplate the sufferings of Christ and to take up our cross and follow Him.

THE STRENGTHENING of the inner man is to the end that Christ may dwell in the heart *by faith*. Faith is a human exercise here. But there is the divine and the human side to its development. It is the result of the Spirit's strengthening, and yet it comes by hearing the Word of God. It is of vital importance to note that the realization of Christ's indwelling presence is not by feeling, but by faith. How often we make the mistake of yearning to feel spiritual presence and power.

The strengthening proceeds from faith to love. We need to be rooted and grounded in love in order to understand the love of Christ (vv. 17, 18). "He that loveth not knoweth not God; for God is love" (I John 4:8). The love of Christ is not comprehended as the result of mere mental contemplation of it; it must be shed abroad in our hearts by the Holy Spirit and strengthened by practical exercise in our relations to our fellowmen.

The ultimate aim of the prayer of the apostle Paul is that we "might be filled with all the fullness of God" (v. 19). Christ is that fullness. "For it pleased the Father that in him should all fullness dwell" (Col. 1:19; see also Col. 2:9). Surely here is ample room for spiritual growth and experience. To Christ alone was the Spirit given without measure (John 3:34), and it is God's purpose that we should all come "unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

The Divine Agent of our spiritual transformation is the Holy Spirit. It is He who strengthens the inner man (v. 16) and prepares it for the fullness of Christ's indwelling presence (v. 17). He prepares the heart for Christ and reveals Christ to the heart. Of Him Christ said, "He shall glorify me: for he shall receive of mine, and shall show it unto you" (John 16:14). Paul expresses the same truth in II Corinthians 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

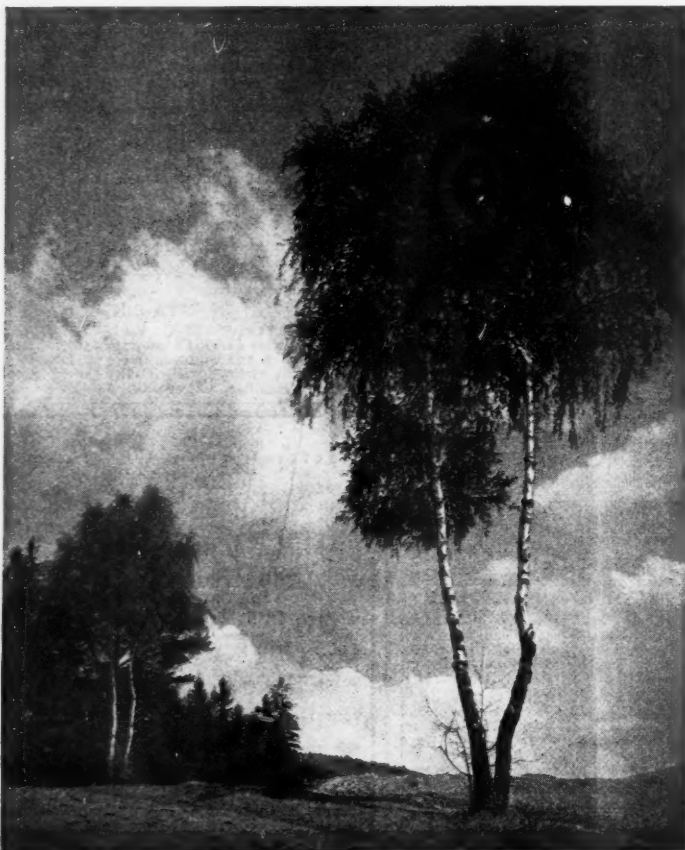
Thus the ultimate in Christian experience is the realization of the indwelling Christ and the comprehension of the exceeding greatness of His love (vv. 17-19). This is to be filled with all the fullness of God.

Of necessity in preparation for the indwelling Holy One of God, the strengthening of the inner man will include the recognition, confession and abandonment of all known sin, and a deeper appreciation of the exceeding and inveterate sinfulness of the human heart. But thanks be to God, we need not be occupied with these things, but rather with the purity and power of that Divine Presence who alone can give deliverance from them.

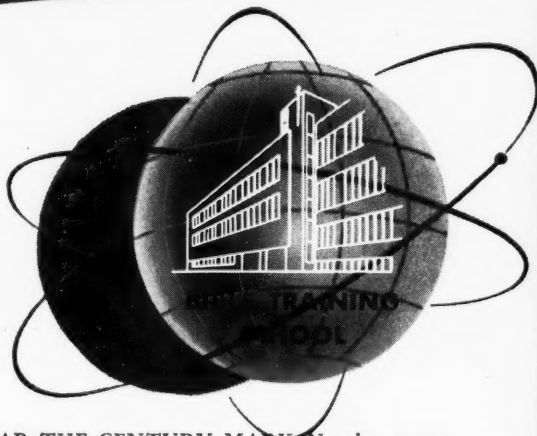
We must pray for the strengthening of the inner man. And each member of the Triune God will respond in answer to our prayer. The Father to whom we pray will direct the Spirit. In turn the Spirit will strengthen the inner man and prepare it for Christ's indwelling presence, and at the same time reveal Christ to the heart. And as the ultimate in Christian experience and spiritual power, Christ, the revealer of God, by His indwelling presence, will fill us with all the fullness of God.

As the reports of revival fires come from Los Angeles, Boston, Wheaton, and many other places, let us not be found among that company who would insulate their hearts against revival. Let us not be found on the sidelines of criticism. Let us look beneath the ways of expressing spiritual truth to the reality itself. Let us draw nigh unto God, knowing that He then will draw nigh unto us.

I love thy rocks and rills, thy woods and templed hills;
My heart with rapture thrills, like that above.



TO GOD



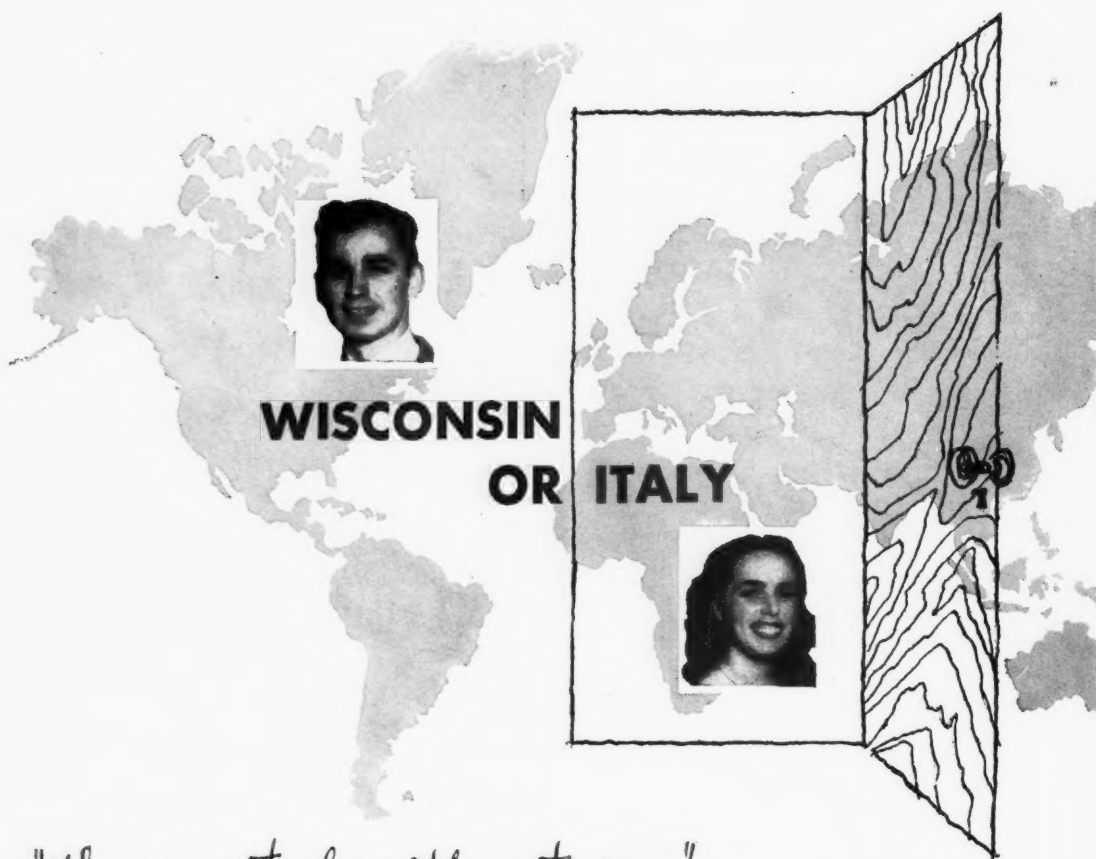
NEAR THE CENTURY MARK Northwestern began with seven students, two teachers, and no buildings of its own. To the Bible Training School of 1902, was added the Theological Seminary in 1935, for advanced ministerial training. Completing its program of Christian education—the College of Liberal Arts, in 1944.



"HE hath done this"

AT HALF-CENTURY the enrollment is over one thousand, the teaching staff, almost fifty. A spacious administrative building, Memorial Hall, provides modern facilities for student life. Above it towers a cross, symbol of the One in whom Northwestern glories for this achievement of nearly fifty years.





..they come to learn, they go to serve"

"Bob Jones University was an open door to a lifetime of service for my Lord. I received my call to the ministry here. This coupled with the practical Christian philosophy of Bob Jones University has given me the right slant and the right purpose in life and has laid the foundation for a soul-winning ministry." *George Wm. Heusinger, Wisconsin*

"I longed for a spiritual influence on my life, and I desired to associate with sincere young Christians. I loved the Fine Arts. I wanted an education that would satisfy not only my mind but my heart. Above all I wanted to become a better Christian. My enrollment here was the key that opened the door to all these.

I am ready to devote my energies, and if necessary, my life's blood in the service of Jesus Christ." *Noemi del Rosso, Italy*

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